

Tablet revealed by His Holiness Baha'o'llah

HE IS GOD!

THE Supreme Pen says: O friends of the Truth! The purpose of bearing these continuous sufferings and uninterrupted calamities is, that the souls who are assured in God may, with utmost unity, associate with one another to such an extent that discord and difference between two individuals may vanish from them, except in special ordinances revealed in the divine Books. The man with innersight does not see imperfection in any condition. Whatsoever happens is a proof of the greatness of his condition and of the purity of his entity. For example, if a soul becomes humble, indeed this humbleness to the friends of God returns to God, for they look at his faith. By God! In

this case, if the opponents do not act similarly, or if arrogance is shown by them, the person with insight (and humbleness) is in his own sublime deed and has already received and will receive recompense. The harm of the action of the opponents will return to them. Likewise if a soul becomes arrogant this arrogance returns to God—We take refuge in God from that!

O people of comprehension! I declare by the Greatest Name that it is a pity for you to consider incidental conditions. Arise for the Cause of God and with one another affiliate in the utmost love and sincerity, for the sake of the Face of the Beloved. Burn the veils of self with the fire of oneness and with bright and cheerful faces associate with one another. All of you have seen with your own eyes the qualities of the Truth. It was never approved that a single night should pass and any of the friends of God be away from this Slave. The heart of the world is ablaze by the Word of God. It is a pity that you do not become ablaze by this fire. God willing, we are hopeful that this blessed night you may call "The night of unity." Become united with one another and adorned with the embroidery of goodness and praiseworthy conduct. Your efforts should be to guide a strayed, perishing soul to the laws of eternity and among the creatures conduct yourselves in such manner that the sign of Truth may become manifest in you; for you are the first of existence, the first worshipers, the first who bowed and the first to encircle the Holy Threshold. By the one who caused me to utter that which He desired, your names in the Supreme Kingdom are more famous than they are to you. Do not think this utterance is imagination. I wish that you could behold what your Lord, the Merciful, sees of the sublimity of your condition, the greatness of your degrees and the supremacy of your stations. We ask God that your desires may not prevent you from that which was ordained for you. We are hopeful that in the utmost harmony, love and friendship you may deal with one another in such a manner that the banner of oneness may be raised. Surpass ye one another in good affairs and in showing contentment.

His is the right to command! He doeth whatsoever He wisheth and ruleth whomsoever He desireth, and verily He is the Powerful, the Dear, the Mighty!

(Translated by Dr. Zia M. Bagdadi, Chicago, July 9, 1918.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Baha' 1, 75 (March 21, 1919) No. 1

Tablets of Abdul-Baha recently revealed

MR. AND MRS. VAIL

To his honor Mr. Albert Vail and the maid-servant of God, Emily Vail, Chicago, Illinois, U. S. A.—Upon them be greeting and praise!

He Is God!

O ye who are firm in the Covenant!

Verily, your letter was the third of those received from America subsequent to the extinction of the fire of war. I was indeed gladdened to peruse it for it was indicative of a pure purpose and a lofty ideal, to wit: the service of the world of humanity.

The most advisable thing, therefore, is to gather every Sunday in order to discuss "Pure and Sanctified Living," "Universal Brotherhood," and the "Philosophy of Universal Religion."

As to the promulgation of Truth, verily it is divine and heavenly character, action in accordance with the divine and merciful instructions and the propagation among men of lordly behests and exhortations.

I pray God that He may therein confirm ye.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 17, 1918.)

GEORGE LATIMER

To his honor, George Latimer, France—Upon him be greeting and praise!

He Is God!

Your letter dated November 13, 1918, was received. Praise be to God, throughout this terrible war, you have been kept safe and protected and have endured every sort of trouble for the sake of your favored land.

I have written a letter to thy father and have forwarded it directly, and now, too, I am engaged in writing thee, begging for thee a soul gladdened by divine glad-tidings and an illumined heart that thou mayest be ever enkindled and illumined.

When thou shalt be released from military service thou hast permission to present thyself at the Holy Land.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 30, 1918.)

(Continued on page 7)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!* *(Signed)* ABDUL-BAHA ABBAS.

Vol. 10 **Baha' 1, 75 (March 21, 1919)** **No. 1**

ALLAH'O'ABHA!

Nine years ago a little sixteen-page pamphlet, made to fit an ordinary business envelope, calling itself the BAHAI NEWS, was printed and distributed among the Bahai friends in the Western World. Its word of introduction read as follows: "The need for a Bahai News Service is apparent to those who are in touch with the progress of the Bahai Movement throughout the Occident. To meet this need this humble publication has stepped forth from non-existence into the court of existence. Whether it shall remain and grow into a distinct department of service in this Glorious Day, we cannot foretell, knowing that 'God doeth whatsoever He willeth.'"

With issue No. 8 of the BAHAI NEWS was inaugurated a section in Persian, and in issue No. 13 is recorded that it had "taken the Orient by storm" and that Abdul-Baha requested one of the friends to read the latest copy before a large gathering of the Bahais (in Port Said), and while it was being read, he was smiling and commenting upon it. A Tablet received at that time by Mirza Ahmad Sohrab stated: "Truly, I say, in this publication you have written instructive articles. May God assist and confirm you! Unquestionably, confirmations shall descend upon the workers of this paper!"

A letter from Esphahan to the editor of the Persian section, beginning: "A star shone forth from the West and became the sun of the heaven of Truth in the East," together with a suggestion from Abdul-Baha to change the name of the Persian section from *Payam Bare Baktar* (Occidental Messenger), suggested the title: STAR OF THE WEST—which was adopted for the English section beginning with No. 1, Vol. II.

In issue No. 17 of the BAHAI NEWS the confirmation promised by Abdul-Baha descended in the form of a glorious Tablet which has ever since been a source of joy, inspiration and help, and which has been incorporated as a permanent feature of the editorial heading of the magazine, beginning: *"O thou*

Star of the West! Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. . . ."

Then came the great privilege of serving the Cause in publishing the Addresses of Abdul-Baha during his sojourn in America in 1912.

Nine years of service have been completed. Those who have rendered it did so in weakness and difficulty, and had not the sustaining power of God protected and assisted it could not have been accomplished. Those who undertook this labor of love have lived to see another nine years begin. "Ya-Baha-el-Abha!"

A new era dawns for the Cause. The doors of the Holy Land are open wide and Abdul-Baha is flooding the West with the Glorious Light of the Kingdom through Tablets recently revealed; an ocean of love is submerging the souls, uniting them with that power which only the Covenant possesses. Soon will His wondrous words have effect and great will be the results therefrom. We are happy in presenting many of these Tablets in this issue of the STAR OF THE WEST.

—The Editors.

The Teaching Campaign

BY ALBERT VAIL

WORD is coming of new journeys for teaching. Mr. Remey and Mr. John Basset, Mr. Louis Gregory and Mr. Roy Williams are all starting for the Southland to present the divine Glad Tidings in all the states mentioned in the Master's great Tablet to the South. Mr. Stanwood Cobb is starting a new circle in Annapolis. Mr. Remey gave there on February 5th at St. John's (the State University) an illustrated lecture on the Mashrekol-azkar. The hall was crowded and great interest was manifest. Mr. Remey's lectures on "The Universal Temple of the Future" are one of the most attractive ways of presenting to a new community in terms of concrete beauty the universal glory of the Bahai Cause.

Mr. Randall and Mrs. Maxwell are speaking to new centers in the East. Miss Jack and Mrs. Greenleaf are starting north with the breaking of the spring into the great Canadian West. Mr. Vail visited Omaha and Kansas City in December and is making a teaching journey into Iowa, Nebraska, Kansas, Missouri in March and April. Mrs. Ford has been serving the Cause in Kansas City this winter and gave a series of talks to a deeply interested group of people in Topeka, Kansas.

Mrs. Pamerton is beginning a journey into Missouri and Kansas and the Central West.

In the far West Mr. Gunn, Mr. and Mrs. Killius have been traveling and teaching.

For two years Mrs. Brittingham has been giving her time to seed sowing with beautiful devotion. When asked for some words concerning her work, she writes: "I feel I have never done anything and the page of report must be empty. Every new year I realize with deepened awakening my sense of nothingness in trying to advance in that Path." But she adds: "Since January 1917, I have raised the call of the Kingdom in Arizona, Southern California, Oregon, Washington, Wyoming, Utah and very briefly in Reno, Nevada. I have given the Message in one church in Arizona and three in California, to

employees of the lunch room of the Great Northern Shipping Dock, Seattle, to army boys at Fort Wright, Spokane, in the State Prison, Salt Lake City, and to Metaphysical, Theosophical and many other gatherings in halls and homes, having thus addressed up to January 1, 1919, one hundred and thirty-three assemblages."

Mr. and Mrs. Killius recently held a stirring meeting in the Unitarian Church in Helena, Montana. Mr. Fred Mortensen has been working there telling the good news to those he met. A paper in Helena kindly published a fine article by Miss Jean Masson on "The Bahai Movement—Is it the Coming Universal Religion?" Mr. and Mrs. Killius have been travelling and teaching in Montana with splendid energy.

Without this "superhuman energy," as the Master so often tells us, we cannot lay the foundation of the divine and universal city. But those who do arise and go forth into the new regions, God assists with a perfect glory of confirmation. Doors of opportunity to proclaim the heavenly glad tidings open as by a divine hand, radiant faces appear at the meetings as though sent there by the angels, the fire of the spirit often descends like ancient Pentecost and the Glory of God is revealed and many see it together. Such is the testimony of the teachers in this most wonderful springtime of God. The teachers seem to go to the new city alone; but verily a cohort of the Supreme Concourse have gone before them and when they speak the angels of confirmation stand around them, give words to the lips, fire to the heart and victory to the teacher's persuasions.

"In the Name of God, the Victor of the most victorious," cries the Bab, "proclaim: 'God will help all those who arise to serve Him! No one is able to deprive Him of His Majesty, His Dominion, His Sovereignty for in the heaven and the earth and in all the realms of God He is the Victorious and the Conqueror.'"

Idea of the League of Nations given by Abdul-Baha in 1875

From "The People's Forum" in the *Montana Record-Herald,* February 18, 1919.

To the *Record-Herald*:

In your issue of Saturday the 15th you have an article headed, "Taft is treading path blazed by French King." It also stated that "the idea of a League of Nations peacefully reposed under the dust of ages until after the great war broke out; that the league idea was first broached anew in 1915 by some New York gentlemen; that Taft was approached and indorsed it; that the first public meeting was held June 17, 1915," etc.

This is an evident error and the credit should be given to whom it is due. The truth is that BAHA'O'LLAH, undoubtedly the greatest figure of this age, over sixty years ago laid down twelve basic Bahai principles, the eighth being Universal Peace and the twelfth an International Tribunal.

BAHA'O'LLAH, more than fifty years ago addressed epistles to all the kings and rulers of the earth, calling their attention to the Will of God, and predicting in an unmistakable and clear tone the events and happenings of these days.

BAHA'O'LLAH addressed Professor Browne of Cambridge University, England, April 14th, 1890, saying: "These fruitless strifes and ruinous wars shall pass away, and the 'Most Great Peace' shall come. Is not this that which Christ foretold? Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind: these strifes and this bloodshed and discord must cease, and all

men be as one kindred and one family."

Abdul-Baha, the eldest son of BAHA'O'LLAH, and the present leader of the Bahai Movement, who has millions of followers throughout the world in Asia, Africa, Europe and America, traveled in this country in 1912. He constantly exhorted the people of the world to think peace, to talk peace, for, he said, in a talk given to the students of Stanford University, California, "Europe is like unto a powder magazine and one little spark shall set all the world aflame, and the time is two years hence."

Abdul-Baha, in 1875, wrote a book entitled, *The Mysterious Forces of Civilization*, in which he states: "Yes, the true civilization will raise its banner in the center of the world, when some noble kings of high ambitions, the bright suns of the world of humanitarian enthusiasm, shall, for the good and happiness of all the human race, step forth with firm resolution and keen, powerful minds and hold a conference on the question of Universal Peace . . . establish a union of the states of the world and conclude a definite treaty . . . which, verily, would be a treaty of universal peace and would be accounted sacred by all peoples of the earth. It would be the duty of the united powers of the world to see that this great treaty be strengthened and should endure. In such a universal treaty the limits of the borders and boundaries of every state should be fixed and the customs and the laws of every government; all the agreements and the affairs of state and the arrangements between the various governments should be propounded and settled in due form; the size of the armaments for each government should likewise be definitely agreed upon, at any rate the basis of this powerful alliance should be so fixed that if one of the states afterwards broke any of the articles of it the rest of the nations of the world would rise up and destroy it. Yes, the whole human race would band its forces together to exterminate that nation."

The nations would require but a few soldiers as a means of assuring the safety of the state, punishing the wicked and rebellious and preventing the growth of civil sedition.

I have been asked by the friends of Abdul-Baha in Helena to write you asking this correction and have the truth known.

Fred Mortensen,
Helena, Mont.

Tablets of Abdul-Baha recently revealed

(Continued from page 3)

MARION JACK

To the maid-servant of God, Miss Jack, Chicago, Ill.—Upon her be greeting and praise!

He Is God!

O thou who art the well-wisher of mankind!

Thy letter was received and was perused most attentively; its contents were exceedingly pleasing. Thy wish, as well as that of the friends of America, is that I may undertake a voyage to that land; but my heart is there and I am always thinking of them; and as they associate and affiliate in the utmost of love and union therein, my heart and spirit reside. Entertain no doubts whatever for I am linked with you spiritually even though separate in body. We are all under the shade of the unicolored pavilion of the world of humanity, but heedlessness forms a veil and an obstacle. When it is removed the veil will be rent asunder and we shall see one another gathered up together and present.

Thou hast written of thy wish to use the money of the Mashrekol-azkar to aid some of the dear sisters to get well: If you have gathered the sum from your own money, spend half of it for the sisters, and the other half, spend it for the Mashrekol-azkar; and if the sum is from other people, refer to them (i. e., the contributors) and act according to their wish.

Convey on my behalf greetings and the utmost of respect to the maid-servant of God, Mrs. Eva Cooper, (of Fruitport, Mich.).

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 27, 1918.)

AMY WILKINSON

To the maid-servant of God, Amy K. Wilkinson, Boston, Mass.—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art enkindled with the fire of the love of God!

Your letter dated November 26th, 1918, was received. Those souls that, in this day, enter into the divine Kingdom and attain everlasting life, although they materially dwell on earth, yet in reality they soar in the realm of heaven. Their body may linger on earth but their spirit travels in the immensity of space. For as thoughts widen and become illumined, they acquire the power of flight and transport man to the Kingdom of God.

I beg of God that Mr. Randall and thyself may both become two lofty soaring birds; that ye may nestle and abide in the loftiest summits of the Kingdom; that ye may behold the glorious signs and may perfume the nostrils with the fragrances of the Abha Paradise.

Upon ye be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 9, 1919. Home of Abdul-Baha, Haifa, Palestine.)

ELLA GOODALL COOPER

To the maid-servant of God, Mrs. Ella Goodall Cooper, California—Upon her be greeting and praise!

He Is God!

O thou respected maid-servant of God!

Your letter, dated October 22nd, 1918, was received. Although for four years communication between us has been interrupted, yet the spiritual messenger was heartily and continually engaged. At all times I implored from the divine Kingdom, begging for the maid-servants of God and the friends of the Merciful divine assistance and confirmation.

At present, praise be to God, your detailed letter is at hand, and its news of the health and safety of the believers of God imparted a joy unlimited. From the unity of the friends of that land we have felt greatly happy and glad. I pray God that this union, firmness, steadfastness and spiritual consultation may become day by day more pronounced, and this rose-garden which has been planted in that continent may bestow perfume, through the scent of its flowers and blossoms, upon the nostrils of the people of the world.

How beautifully thou hast expressed the thought, namely: "We hope that the love and unity of the friends may soon become the magnet of attraction which will draw thee again to our shores." This is evident and sure—that if the light of love among the friends will be as resplendent as it ought to be and like unto a candle will illumine that gathering, it will surely exert the effect of a magnet.

Convey on my behalf the utmost longing and love to all the assemblies. Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 12, 1918.)

SHAHNAZ KHANUM

To the maid-servant of God, Shahnaz Khanum, Los Angeles, Calif.—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou revered maid-servant of God!

Thy letter from Los Angeles was received. Thank divine Providence that thou hast been assisted in service and hast been the cause of the promulgation of the oneness of the world of humanity.

Not until the darkness of differences among men is dissipated will the pavilion of unity of races cast its shadow over all regions; otherwise rest and comfort, peace and universal reconciliation are unachievable. This illumined age requires and necessitates its fulfillment. Every century has its ideal which in accordance with that century is confirmed. In this illumined era that which is confirmed is the oneness of the world of humanity. Every soul who serves this oneness will undoubtedly be assisted.

I hope that in the assembles thou mayest sing praises with a sweet melody and thus become the cause of joy and gladness to all.

Convey on my behalf greetings and respect to thy revered husband. Upon thee be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 30, 1918).

ROY C. WILHELM

To his honor, Mr. Roy C. Wilhelm, New York.—Upon him be greeting and praise!

He Is God!

O thou who art firm in the Covenant!

Thy letter was received and its contents imparted the utmost of gladness. Thou hast inquired about our health. Notwithstanding the great agitation in the East, thanks to Divine grace and bounty, we have passed these years of war in joy and gladness under the care and protection of Divine Providence. Now, praise be to God, the darkness of oppression has passed away and the light of justice has dawned and a just government has been ministering to this land.

O thou who are firm! What glad-tiding better than the one which thou hast imparted, to wit: that misunderstanding from among the friends has

been eliminated and harmony and concord established! This good news has made everybody hopeful that soon the torch of the Oneness of the World of Humanity may be enkindled in New York.

As to my voyage to India, it is not yet decided. In case it is settled we shall inform you.

Convey the utmost love and attachment of Abdul-Baha's heart to the favored and respected maid-servant of God, Mrs. Parsons, Mr. Randall, Mr. Mills, Mr. Ashton and Mr. Hall. I hope from the bounties of the Kingdom these souls may enlighten the world of humanity, may promulgate the oneness of the world of existence and like unto stars may shine upon men by the light of union and concord from the horizon of the world.

I always remember your mother as well as your father. Convey to both my respect and love.

I ever remember Mr. Bourgeois, particularly the night I was his guest, a night that we passed in joy and fragrance. Send to me the design of the Mashrekol-azkar as produced by him. I pray God that this year the construction of the Mashrekol-azkar will be started.

Convey greeting and respect to Miss Lloyd.

Concerning communication with the Holy Land, that is to say, Haifa, communicate directly for the hinderances and obstacles have been eliminated.

Convey to each and all the believers of God the utmost longing and greeting.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

P. S.: The enclosed booklets* have been perused. Send for us one hundred copies of each for they are exceedingly praiseworthy. Verily, you are engaged in serving the Cause and thus His Holiness BAHA'O'LLAH is well pleased with you and I am also satisfied and content.

(Signed) ABDUL-BAHA ABBAS.

*Booklets "Big Bens" and "Little Bens."

(Translated by Shoghi Rabbani, Haifa, Palestine, December 12, 1918.)

CORINNE TRUE

To the maid-servant of God, Corinne True, Chicago, Ill.—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou firm in the Covenant!

Your letter dated November 23rd, 1918, was received. Its contents indicated that, praise be to God, you were engaged in the service of Mashrekol-azkar; that this Universal Edifice may be erected. Indeed you spare no effort in this respect, and I entertain the hope that this endeavor may grow day by day. Deeds are like unto trees, for to plant a shrub is no difficult matter, while the care necessary for its growth and yielding fruit is hard and difficult. So far, effort was expended to lay the foundations of the Temple, but now its erection and completion is a difficult matter, and my hope is that the friends of God may be therein assisted.

The second question which is of vital importance is that the friends of God must strive with heart and soul and promulgate heavenly teachings and spread

far and wide the Light of the Kingdom; for the world of humanity has acquired, as a result of this great carnage, a great capacity for the propagation of universal peace. Ears are longing to hearken to the call of the oneness of the world of humanity, to universal reconciliation, and to the abandonment of ignorant prejudices.

In fine, if all the friends of God engage in the promulgation of heavenly teachings, the establishment of universal peace shall be a foregone conclusion.

Praise be to God, whatever has been explicitly recorded in the divine Tablets has been fully realized, and all the warnings and appeals of Abdul-Baha in the temples and gatherings of America have come to pass. At present we hope all will engage in the service of the Kingdom and will promulgate whatever is the will of God.

The teachings of His Holiness BAHA'O'LLAH are today the spirit of life, the means of peace and reconciliation, the cause of amity and union, and the promoter of the oneness of mankind. One should engage in such a service.

Thy eldest and respected daughter, having striven hard and cared for the wounded, is permitted to present herself whenever she has the opportunity. Praise be to God, the condition of your youngest daughter has ameliorated.

As to Mr. Fugeta; He is permitted to present himself, but he must first go to California to meet the maid-servants of God, Mrs. Goodall and Mrs. Cooper, and thence start for the Holy Land.

Convey longing greeting to all the friends of God.

Upon all be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, February 7, 1919. Home of Abdul-Baha, Haifa, Palestine.)

BEATRICE OWENS

To the maid-servant of God, Beatrice Owens.—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art serving the world of humanity.

Thy letter was received and from its contents we felt exceedingly glad. It was a decisive proof and a brilliant evidence. It is appropriate and befitting that in this illumined age—the age of the progress of the world of humanity—man should be self-sacrificing and should serve the world of mankind. Every universal cause is divine and every particular one is temporal. The principles of the divine Manifestations of God were, therefore, all-universal and all-inclusive. Every imperfect soul is self-conceited and thinks of his own good. But as his thoughts expand a little he will begin to think of the welfare and comfort of his family. If his ideas still more widen his concern will be the felicity of his fellow citizens; and if still they widen he will be thinking of the glory of his land and of his race. But when ideas and views reach the utmost degree of expansion and attain the stage of perfection then will he be interested in the exaltation of humankind. He will be then the well-wisher of all men and the seeker of the weal and prosperity of all lands. This is indicative of perfection.

Thus, the divine Manifestations of God had a universal and all-inclusive

conception. They endeavored for the sake of everyone's life and engaged in the service of universal education. The area of their aims was not limited—nay, rather, it was all-inclusive and all-wide.

Therefore, ye must also be thinking of every one, so that mankind may be educated, character moderated and this world may turn into a Paradise of Eden.

Love ye all religions and all races with a love that is true and sincere and show that love through deeds and not through the tongue; for the latter has not importance as the majority of men are, in speech, well-wishers, while action is the best.

Convey to each of the friends of God and the maid-servants of the Merciful greeting and praise. The pictures you have sent, you did very well to enclose them. I attentively looked at each one of them and found in those faces the light of the love of God.

Upon thee be greeting and praise.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 27, 1918.)

DR. ZIA BAGDADI

To his honor, Dr. Zia Bagdadi, Chicago—Upon his be BAHA'O'LLAH El-Abha!

He Is God!

O thou favored servant at the Threshold of the Almighty!

The letter thou hast written on September 25th, 1918, has been received. Praise be to God, thou hast remained safe and protected throughout these years of disturbance and commotion. Thou wert guarded by the eye of Bounty and wert the recipient of infinite blessings. Now that disturbance and commotion have abated, you must more than ever before endeavor in teaching and promulgating the divine teachings. Today the promulgation of the foundation of the divine teachings, which has been explicitly recorded in the blessed Tablets, is the cause of the life of the world. Emphasize and attach importance to this great cause. Arise in teaching. These are the days of seed-sowing. One's time must be occupied continually in sowing so that the station of the divine gardener may be attained and great harvests be prepared.

As soon as the way of communication has been opened I have taken up correspondence with thee.

Convey on my behalf to the maid-servant of God, Zeenat, my greetings. . .

Embrace and show utmost affection in my behalf to thy little daughter.

Upon thee be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

To his honor, Dr. Zia Bagdadi, Chicago.—Upon him be BAHA'O'LLAH El-Abha!

He Is God!

Thy letter dated December 21, 1918, reached us.

Concerning the House of Spirituality: I pray God to assist them in all conditions and confirm them for the elevation of the Word of God and the promulgation of the divine teachings, so that they become the cause of the establishment of the oneness of humanity and the diffusion of the Merciful fragrances, in order that the prejudice among the religions, the sects and the races may not remain and all together take hold of the rope of God, the mis-

understandings among all the parties may vanish and the human world may become the mirror of the Kingdom of God on which the lights of consciousness shine. Convey thou my greeting and longings to the House of Spirituality. . .

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 10, 1919. Home of Abdul-Baha, Haifa, Palestine.)

JESSIE REVELL

To the maid-servant of God, Miss Jessie Revell, Philadelphia, Pa.—Upon her be greeting and praise!

He Is God!

O thou beloved maid-servant of God!

Thy letter was received. Thou hast wished and asked for help and assistance. As thy purpose is right and thy aim service to the world of humanity, the propagation of the light of truth and the abandonment of the superstitions of the nether world, undoubtedly divine confirmations shall encompass thee and thou shalt be assisted and confirmed.

Convey my love and my kindness to thy respected mother and likewise to thy brothers and sisters. Present my considerable respects to Mrs. Isabella D. Brittingham and similarly to Mr. Paine, Mr. and Mrs. Walter Bowen and their children.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 30, 1918.)

ISABEL CHAMBERLAIN

To the maid-servant of God, Isabel Chamberlain, Boston, Mass.—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou beloved maid-servant of God!

Thy letter was received and its contents revealed the fact that the friends, in perfect energy and vitality are engaged in the propagation of heavenly teachings. This news has caused intense joy and gladness, for to every era is a spirit; the spirit of this illumined era is the body of the teachings of His Holiness BAHA'O'LLAH. For these lay the foundation of the Oneness of the world of humanity and promulgate universal brotherhood. They are founded upon the unity of science and religion and upon the investigation of Truth. They uphold the principle that religion must be the cause of amity, union and harmony among men. They establish the equality of both sexes and propound economic principles, i. e., the felicity of individual beings. They diffuse universal education that every soul may as much as possible have a share of knowledge and abrogate and nullify religious, racial, political, patriotic and economic prejudices, and so on and so forth. Those teachings that are disseminated throughout the Epistles and Tablets are the cause of the illumination and the life of the world of humanity. Whoever promulgates them he will verily be assisted by the Kingdom of God.

His Eminence, the President of the Republic, His Honor Dr. Wilson is

indeed serving the Kingdom of God for he is restless and strives day and night that the rights of all men may be kept safe and secure, that even small nationalities, like unto big nations may dwell in peace and comfort, under the protection of right and justice. This purpose is indeed a lofty one. I trust that the incomparable Providence will assist and confirm such souls under all conditions.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 9, 1919. Home of Abdul-Baha, Haifa, Palestine.)

Strikes

Abdul-Baha's Words to Mme. Dreyfus-Barney

From American edition *Some Answered Questions.* Copyrighted by Laura Dreyfus-Barney. Published and distributed by the Bahai Publishing Society, Chicago.

YOU have questioned me about strikes. This question is and will be for a long time the subject of great difficulties. Strikes are due to two causes. One is the extreme sharpness and rapacity of the capitalists and manufacturers; the other, the excesses, the avidity and ill-will of the workmen and artisans. It is therefore necessary to remedy these two causes.

But the principal cause of these difficulties lies in the laws of the present civilization; for they lead to a small number of individuals accumulating incomparable fortunes, beyond their needs, whilst the greater number remains destitute, stripped and in the greatest misery. This is contrary to justice, to humanity, to equity; it is the height of iniquity, the opposite to what causes divine satisfaction.

This contrast is peculiar to the world of man: with other creatures, that is to say with nearly all animals, there is a kind of justice and equality. Thus in a shepherd's flock of sheep, in a troop of deer in the country, among the birds of the prairie, of the plain, of the hill or of the orchard, almost every animal receives a just share based on equality. With them such a difference in the means of existence is not to be found; so they live in the most complete peace and joy.

It is quite otherwise with the human species, which persists in the greatest error, and in absolute iniquity. Consider an individual who has amassed treasures by colonizing a country for his profit; he has obtained an incomparable fortune, and has secured profits and incomes which flow like a river, whilst a hundred thousand unfortunate people, weak and powerless, are in need of a mouthful of bread. There is neither equality nor brotherhood. So you see that general peace and joy are destroyed, the welfare of humanity is partially annihilated, and that collective life is fruitless. Indeed, fortune, honors, commerce, industry are in the hands of some industrials, whilst other people are submitted to quite a series of difficulties and to limitless troubles; they have neither advantages nor profits, nor comforts, nor peace.

Then rules and laws should be established to regulate the excessive fortunes of certain private individuals, and limit the misery of millions of the poor masses; thus a certain moderation would be obtained. However, absolute equality is just as impossible, for absolute equality in fortunes, honors, commerce, agriculture, industry would end in a want of comfort, in discouragement, in disorganization of the means of existence, and in universal disappointment; the order of the community would be quite destroyed. Thus, there is a great wisdom in the fact that equality is not

imposed by law; it is, therefore, preferable for moderation to do its work. The main point is, by means of laws and regulations to hinder the constitution of the excessive fortunes of certain individuals, and to protect the essential needs of the masses. For instance, the manufacturers and the industrials heap up a treasure each day, and the poor artisans do not gain their daily sustenance; that is the height of iniquity, and no just man can accept it. Therefore, laws and regulations should be established which would permit the workmen to receive from the factory owner their wages and a share in the fourth or the fifth part of the profits, according to the want of the factory; or in some other way the body of workmen and the manufacturers should share equitably the profits and advantages. Indeed, the direction and administration of affairs comes from the owner of the factory, and the work and labor from the body of the workmen.

In other words, the workmen should receive wages which assure them an adequate support, and when they cease work, becoming feeble or helpless, they should receive from the owner of the factory sufficient pension. The wages should be high enough to satisfy the workmen with the amount they receive, so that they may be able to put a little aside for days of want and helplessness.

When matters will be thus fixed, the owner of the factory will no longer put aside daily a treasure which he has absolutely no need of (without taking into consideration that if the fortune is disproportionate, the capitalist succumbs under a formidable burden, and gets into the greatest difficulties and troubles; the administration of an excessive fortune is very difficult, and exhausts man's natural strength). And the workmen and artisans will no longer be in the greatest misery and want. They will no longer be submitted to the worst privations at the end of their life.

It is, then, clear and evident that the repartition of excessive fortunes amongst a small number of individuals, while the masses are in misery, is an iniquity and an injustice. In the same way, absolute equality would be an obstacle to life, to welfare, to order and to the peace of humanity. In such a question a just medium is preferable. It lies in the capitalists being moderate in the acquisition of their profits, and in their having a consideration for the welfare of the poor and needy; that is to say, that the workmen and artisans receive a fixed and established daily wage, and have a share in the general profits of the factory.

It would be well, with regard to the social rights of manufacturers, workmen and artisans, that laws be established, giving moderate profits to manufacturers, and to workmen the necessary means of existence and security for the future. Thus, when they become feeble and cease working, get old and helpless, and die leaving children under age, these children will not be annihilated by excess of poverty. And it is from the income of the factory itself, to which they have a right, that they will derive a little of the means of existence.

In the same way, the workmen should no longer rebel and revolt, nor demand beyond their rights; they should no longer go out on strike, they should be obedient and submissive, and not ask for impudent wages. But the mutual rights of both associated parties will be fixed and established according to custom by just and impartial laws. In case one of the two parties should transgress, the courts of justice would have to give judgment, and by an efficacious fine put an end to the transgression; thus order will be re-established, and the difficulties settled. The interference of courts of justice and of the government in difficulties pending between manufacturers and workmen is legal, for the reason that current affairs between workmen and manufacturers cannot be compared with ordinary affairs between private persons, which do not concern the public, and

with which the Government should not occupy itself. In reality, although they appear to be matters between private persons, these difficulties between patrons and workmen produce a general detriment; for commerce, industry, agriculture and the general affairs of the country are all intimately linked together. If one of these suffers an abuse, the detriment affects the mass. Thus the difficulties between workmen and manufacturers become a cause of general detriment.

The court of justice and the Government have therefore the right of interference. When a difficulty occurs between two individuals with reference to private rights, it is necessary for a third to settle the question; this is the part of the Government; then the question of strikes—which cause troubles in the country and are often connected with the excessive vexations of the workmen, as well as with the rapacity of manufacturers—how could it remain neglected? Good God! is it possible that, seeing one of his fellow-creatures starving, destitute of everything, a man can rest and live comfortably in his luxurious mansion? He who meets another in the greatest misery, can he enjoy his fortune? That is why, in the Religion of God, it is prescribed and established that wealthy men each year give over a certain part of their fortune for the maintenance of the poor and unfortunate. That is the foundation of the Religion of God, and the most essential of the Commandments.

As now man is not forced nor obliged by the Government, if by the natural tendency of his good heart, with the greatest spirituality, he goes to this expense for the poor, this will be a thing very much praised, approved and pleasing.

Such is the meaning of the good works in the Divine Books and Tablets.

Salutations.

Three kinds of martyrdom

Martyrdom has many explanations, of which the first is to stand bravely and meet death unflinchingly in the path of God, as those wonderful souls have recently done in Persia without wavering for an instant in constancy, nor, under the hands of torture, denying for a single moment their faith.

The second is to, little by little, detach one's heart entirely from this world, laying aside, deliberately and voluntarily, all vanities, wordly seductions, and devoting one's self to the Vineyard of God in whatsoever capacity he is fitted to serve, letting every action, word and deed become a telling monument, a fitting praise and an everlasting glory for His Holy Name!

The third consists in doing the hardest and most difficult things with such willingness and self-sacrifice that all behold it as your pleasure. To seek and accept poverty with the same smile as you seek and receive fortune. To make the sad and sorrowful your associates, instead of frequenting the society of the careless and gay. To dress in such a simple, plain manner that your appearance becomes a comfort to the poor and an example to the rich. "To yield to the decree of God and to be rejoiced at the most violent calamities, even when the suffering is beyond endurance." And he who can fulfill these last conditions becomes a martyr indeed. Then your good deeds will be your garments, your words of praise to God will be your jewels, and your purity of spirit will be your riches.

(A portion of a letter from one of Abdul-Baha's daughters, Monever Khanum, to a Paris believer.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Jalal 1, 75 (April 9, 1919) No. 2

Tablets of Abdul-Baha recently revealed

AGNES ALEXANDER

To the maid-servant of God, Miss Agnes Alexander.—Upon her be BAHA'O'LLAH-El-Abha!

He Is God!

O thou daughter of the Kingdom!

Although your letter has not yet been received, yet we do answer it. Praise be to God, that in Japan thou hast been assisted in the accomplishment of a distinguished service. Thou hast raised the Call of the divine Kingdom and hast led the people to an illumined world and a heavenly Cause; thou hast become the cause of enlightenment and the wisher for the education of human souls. For those regions are in a sheer need of divine teachings and are endowed with sufficient capability. Those souls must be emancipated from the obscurity of blind imitations and be illumined by the light of heavenly instructions. Whoever arises for such a work, divine confirmations shall assist him and the power of the Kingdom shall be made manifest.

Effort must be exerted that the East and West may be reconciled, that the darkness of bigotry may vanish, that the unity of mankind may be made manifest and that East and West, like unto two longing souls, may embrace each other in the utmost of love. For all are the sheep of God and God is the Real Shepherd and is kind to everyone.

In accordance with the wish of the attracted maid-servant of God to the love of God, Mrs. Maxwell, go thou to Canada and stay there for a time and then hasten back to Japan for in Japan you will be assisted and exalted.

Some letters are enclosed for the friends in Japan. Forward them.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 27, 1918.)

TOKUJIRO TORII

To his honor, Mr. Tokujiro Torii, Toyko, Japan. (Care of Miss Agnes Alexander.)

He Is God!

O thou possessor of a seeing heart!

Although, materially speaking, thou art destitute of the physical sight, yet, praise be to God, spiritual insight is thy possession. Thy heart seeth and thy spirit heareth. Bodily sight is subject to a thousand maladies and ultimately

and assuredly will be obscured. Thus no importance may be attached to it. But the sight of the heart is illumined, it discerns and discovers the divine Kingdom and is everlasting and eternal. Praise be to God, therefore, that the sight of thy heart is illumined, and the hearing of thy wit responsive.

The meetings you have organized, wherein ye feel heavenly emotions and comprehend realities and significances,—that meeting is like unto the firmament with those souls as resplendent stars shining with the light of guidance.

Happy is the soul that seeks, in this brilliant era, heavenly teachings, and blessed is the heart which is stirred and attracted by the love of God.

At present the Sun of Truth has dawned upon the land of Japan and the hope is that it may be illumined by heavenly teachings.

Convey on my behalf utmost love and longing to Mr. D. Inouye and similarly to Mr. S. Saiki.* My hope is that those two blessed souls may shine like unto two heavenly stars from the horizon of Japan and may be the cause of its enlightenment.

That land has acquired material civilization and ephemeral advancement; we hope that it may acquire heavenly civilization.

Convey to thy respected wife my greeting and my message and the same to the young babe†, Akira, whose name may be ever blessed for it is quite an appropriate one.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

*A poet and a Buddhist priest.

†The child of Mr. and Mrs. Torii. The first child to be born in a Bahai home in Japan. The name "Akira" means in Japanese, "shining light", which the mother saw before the birth of the babe who was born on March 11, 1918.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 27, 1918.)

FUYO MUCHIZUKI

To the maid-servant of God, Fuyo Muchizuki, Tokyo, Japan.—Upon her be BAHA'O'LLAH El-Abha. (Care Miss Agnes Alexander.)

He Is God!

O thou beloved daughter!

Thy letter was received and was perused in the utmost of joy, that, praise be to God, in the land of Japan, the light of the love of God has appeared resplendently and a torch, such as thee, has been enkindled. For thy heart overflows with the wine of the love of God and thy spirit is ablaze. Like unto a shrub, thou art fresh and tender, growing and flourishing through the outpourings of the cloud of Bounty. My hope is that thou mayest soon bloom and blossom and bring forth delectable fruits.

The Real Shepherd is undoubtedly kind unto His flock and is in the utmost of attachment, mercy and solicitude. This is only a natural fact. Rest thou assured, therefore, that thou art always within sight and art encompassed by tender cares.

The people of Japan are like unto a soil that has been deprived of rain for cycles and generations and has had no share of the outpourings of rain and even of dew. Certainly it is quite a thirst. Now you should become the divine gardener and should satisfy that thirsty soil with the water of divine teachings, so that heavenly bounties may be poured out and the flowers of reality and the

fragrant herbs of human perfections spring forth and that land may turn into a paradise of Eden.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, December 27, 1918.)

CHARLES MASON REMEY

To his honor, Mr. Charles Mason Remey, Washington, D. C.—Upon him be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Since the extinction of the fire of war four successive letters have been received from you. The utmost happiness they brought for they carried with them the glad-tidings of the health and welfare of the friends of God.

Praise be unto God, that throughout this violent storm the Ark of the Covenant hath attained unto the shore of Salvation. The danger was imminent and the occasion for fear and apprehension prepared. The friends in all regions remained safe and preserved under the shade of divine protection, particularly in the Holy Land where the danger and calamities were infinite and limitless. Every day brought a new trial and every hour carried with it a special difficulty. In brief, had not divine protection been extended, existence for a single day would have been absolutely impossible. This, verily, is one of the miracles of God that I and the friends in the Holy Land should remain safe and protected while being held in the strong grip of a group of sanguinary persons.

Prior to the war, numerous letters were dispatched to America wherein it was manifestly recorded that a severe commotion was ahead and a great agitation lay in the near future; that the people of the world would be involved in crucial danger and affliction, and trying tests would come to pass; that the pillars of comfort would quake from the intensity of commotion and that blessed souls would shine resplendently like unto the stars of the Supreme Horizon.

Praise be to God, the showers of the blessings of the Blessed Beauty (BAHA'O'LLAH) are abundantly pouring and the grace and bounty of the loving Lord are complete. At present these gloomy clouds are in the process of dissipation from the horizon of the world. The friends of God must, in accordance with the prescribed directions which have formerly been sent, forget everything, hasten to different lands and regions and promulgate the divine teachings. For this blood-thirsty war has made the world of mankind tired of life, all ears eager to hearken to the call of universal peace, to the declaration of the oneness of the world of humanity, to full understanding, to the annihilation of estrangement and the hoisting of the standard of affection. The majority of the people are ready to listen to the divine teachings. Opportunity must not be let slip away for at another occasion such a capacity will not be found and endeavor and effort shall be in vain. Today is the day of teaching, for all men are athirst and divine teachings are as the refreshing water. Later on, the thirst shall not remain so severe. Hence one should sieze the opportunity so that possibly all races and creeds shall unite and this enmity and rancor may vanish from among men.

(Continued on page 27)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. 10 Jalal 1, 75 (April 9, 1919) No. 2

Eleventh Bahai Convention and Congress

To be held in New York City, April 26th to 30th — Letter sent forth by the Bahai Temple Unity

April 9, 1919.

Dear friend in the love of the Most Glorious:

The Eleventh Bahai Convention and Congress will be held at the Hotel McAlpin, Broadway and 34th St., New York City. It is probable that the combined sessions will extend over five days, that is from April 26th to April 30th, inclusive.

Everyone who has attended the Conventions of the past has received a great divine bestowal. Those who traveled across the continent to the Convention and Congress which were held at the Panama-Pacific Exposition will always remember it with the greatest thankfulness and joy. All the past Conventions have been a preparation for this gathering which is now being made ready in New York, and it is the desire of Abdul-Baha that the largest possible number shall attend.

This attendance should not be limited to delegates or alternates, but should include everyone who is attracted to the universality of the divine teachings. The doors are flung open to the lovers of Truth everywhere. The greatest possible publicity should be given in each city so that the largest number of souls who are attracted may attend.

The world is in a ferment. During the days and the nights it is crying out in pain and agony. Some remedies which are being applied give temporary relief, but others increase the suffering of the patient. One physician succeeds another with bewildering rapidity, while the patient steadily grows weaker.

Mirza Ahmad has brought the story of the terrible sufferings of the people in Syria during the war. He tells us that during the days and in the middle of the nights, one could hear the cries of the starving, lifting their voices hopelessly, as they became steadily weaker, crying, "hungry, hungry, hungry." With the spiritual ear do we not hear the same cry being uttered by the hungry, starving souls of men?

During the long weary days of the war, while cut off from all outward communication with his friends, Abdul-Baha was engaged in providing spiritual

sustenance for the world. Now the doors are opened and through the protection of BAHA'O'LLAH a messenger has reached the shores of America. Abdul-Baha said to Mirza Ahmad that he wished him to arrive in time for the Convention and that he should do this at any cost. Every difficulty was removed and Mirza Ahmad has arrived and is in Washington translating the great messages of Abdul-Baha. These are to be given out at the Convention and Congress meetings in accordance with the instructions of Abdul-Baha.

To a degree never before known these gatherings are being planned and carried forward under the direct guidance of Abdul-Baha. In a more wonderful sense than ever before realized it is the Convention of Abdul-Baha. The program for the Convention and Congress will revolve around these great messages which will be brought forward in nine presentations.

It is sufficient to suggest that everyone who attends these meetings will be astonished at the import and significance of these messages. No words can describe them, for they are the Creative Word, itself. They are the illumination of the world of humanity, the essence of hope to every despondent one, the full explanation, the radiant, powerful traces of the brilliant Sun of Truth. Wonderful constructive days are now beginning of which these messages are the pivot.

Come all ye people, all ye worshippers of the Sun of Reality, and hear with the outer and inner ear the melodies of the Heavenly Singer! Can ye discern behind the veil of words that this is the Call of God, in His Manifest Grandeur? Come ye with hearts pure, radiant, thankful, open, and with your beings clear, like a white page upon which will be written the traces of the Godly instructions!

This is an epoch-making gathering, not alone to the Bahais, but to the entire world. All are in His Assembly.

A number of the friends called into consultation with Mirza Ahmad, who have been permitted to obtain only a glimpse of Abdul-Baha's messages, found themselves submerged in the sea of forgiveness, and swept into the realm of his presence and his all surrounding love. Their breasts were dilated and their minds were quickened at the contemplation of the manifest gifts of God, and with our hearts and souls we longed for everyone to share in this heavenly table.

In these gatherings the heavenly feast will be spread and all who long for this sustenance are invited, from the highways and byways of the world of existence.

In the name of Abdul-Baha, we bid ye welcome, all ye who are thirsty, all ye who are hungry, all ye who are confused, all ye who are longing, all ye who are hopeless, for He has come. The doors are open, the call is raised, the sacrificing hearts are yearning for servitude. Will ye come?

In the love of the Spirit,

CONVENTION AND CONGRESS COMMITTEE
OF THE EXECUTIVE BOARD
By *Harlan Foster Ober, Secretary.*

[*The following letters addressed to all the friends by Mirza Ahmad Sohrab were included in this communication:*]

Washington, D. C.,
March 30, 1919.

My dear brothers and sisters in the Cause!

It is indeed a great joy to be back in America and feel the warmth and heat of the love of Abdul-Baha in the hearts of the friends! The greatest happiness in this life is to associate with the believers and see in their faces the light of Truth, in their hearts the jewels of wisdom and in their souls the fragrance of constancy.

Six years have rolled on, and I have been absent from your midst; but although absent in body, yet all of you were often remembered at the Threshhold of BAHA'O'LLAH and in the pres-

ence of the Center of the Covenant. I have brought for you his boundless love and greeting, his heavenly spirit and his devotion to the Cause, his beauty and loveliness of spirit, his majesty and humility, his earnestness and enthusiasm to serve the Cause and promote love and unity amongst the friends.

Aside from these ideal gifts, I have carried with me from his presence some most wonderful, world-wide, heavenly instructions, the unfoldment of which will give the vision of the future humanity, perfected and beatified. I am now busily engaged in the translation of these instructions, and I hope they will all be ready to be presented to the Bahais at the coming Convention, in New York City, April 26-29.

As this occasion will be more or less unique in the history of the Bahai Movement, and as these instructions belong to all the friends in the United States and Canada, it is certain that all those who can attend the sessions of the Convention without injury to their business will receive a great spiritual blessing.

The coming Bahai Convention and Congress will be like a magnet, attracting the confirmations of the Kingdom of Abha and encircling the friends with the white light of joy and happiness. Its object will be creative, its aim constructive, its desire the promotion of the oneness of the world of humanity, its hope to unite all hearts in the love of God, and the servitude in the Holy Threshold, its longing to draw all minds to the source of all good, and its keynote to unfold the mysteries of the Kingdom of God. It will be the realization of the dream of that seer and poet, Lord Tennyson, who in his "Memoriam" says:

"One God, one law, one element
"And one far-off Divine Event
"To which the whole creation moves."

I am,

Your faithful brother,

Ahmad Sohrab.

Washington, D. C.
April 7, 1919.

Dear Bahai brothers and sisters:

We are on the eve of a great Bahai Convention, which will be held in New York the latter part of this month.

From every standpoint the coming Bahai gathering will be unique in the history of the Bahai Movement.

Our beloved Abdul-Baha has promised me that he would be present in our midst. Now it depends upon us to create that heavenly atmosphere of divine love and unity to make him happy and rejoiced as he looks upon us from his celestial station.

Many of us have felt strongly that with the inauguration of this convention a new era of spiritual activity will be opened before the faces of the friends and the universal vision of Abdul-Baha, the Center of the Covenant, will so uplift the souls that they may find themselves in his presence.

Once Abdul-Baha said: The Arabs before the day of Mohammed had a custom that during eleven months of the year they quarreled, pillaged and ransacked the goods of the caravans, killed and carried lawlessness into every corner of Arabia. But during the sacred month they set aside all their strife and contention. People traveled from one end of Arabia to the other in perfect security, no one molesting or robbing them of their property.

Now let us all realize that the four or five days of the Convention are sacred and holy. Let us come to the Convention with nothing but love in our hearts and with nothing but the light of service in our faces and with nothing but humility and submission at the Threshold of BAHA'O'LLAH. Let the spirit of peace and brotherhood, unity and amity be spread from that Convention, with hearts dedicated to the service of humanity, with souls ablaze with the fire of the love of God and with minds ready

to receive the eternal impression of the words of the Beloved of our life.

Let us all meanwhile pray day and night that we may be fully prepared to be submerged in the sea of divine love and let the glorious song of "Ya-Baha-el-Abha!" be raised from all the hearts intoxicated with this new wine which Abdul-Baha has prepared for us and which will be offered to us through his divine instructions at this Convention.

The whole world, now weary with war and bloodshed, must receive great spiritual blessing from the Bahai Movement, and now is the time for us to show and demonstrate whether we can rise to the heights of this golden opportunity; whether we can serve our fellow-men unitedly and with one accord; whether we can forget the past and grasping in our hands the imperial sceptre of light, walk in the pathway of the Kingdom of Abha and raise a great acclamation of rejoicing through the hearts of the people of the earth.

Hoping that we will all meet in that sacred Convention, receive the baptism of the Holy Spirit and go forth into the world with a new power, a new vision, a new strength, and dedicate anew at the Convention our service to the world of humanity through the divine teachings of the Center of the Covenant.

Your sincere brother in the Cause,

Ahmad.

February 28. 1919 Haifa, Syria

Dear Sir :-

In accordance with the desire of our Beloved Master, I enclose herewith a copy of a Tablet that has recently been revealed to a friend in Persia which He wants You to publish fully in the Star of the West.

Sincerely yours

Shoghi Rabbani

(grandson of Abdul Baha)



نسخه‌ای از خط مبارک جناب آقا میرزا محمد باقر خان علیه بهاء الله الابهی

Recent Tablet to an eminent Bahai in Persia

Translation of the blessed Tablet revealed by the Center of the Covenant, Abdul-Baha, and sent to the STAR OF THE WEST by him for publication.

To his honor Agha Mirza Mohammed Bakir Khan, Shiraz, Persia.—Upon him be BAHA'O'LLAH El-Abha!

He is God!

O thou who art firm in the Covenant and steadfast in the Testament!

Your letter has been received in the best of time. For some years not a melody has reached the ear of the longing ones from the district of Shiraz. This letter is a faithful messenger that has arrived in this Blessed Spot from



that fragrant and pure country. It is the message of that kind friend and the cause of joy and fragrance.

Thanks be unto God! The friends in Shiraz, notwithstanding the cessation of news, were confirmed in firmness in the Covenant, through the favors of the Orb of the horizons. I am hopeful that the melody of the Kingdom will so arise as to make that section envied by all regions. It was written in the past, my hope is that the queen of songs from Shiraz may reach the ears of the Supreme Concourse. The aim was that the friends of God may be so ablaze with the fire of divine love that the fra-



grances of God may be diffused to other parts. That was the purpose of this Servant.

All the governments and the nations of the world have fallen in painful torture from the mischief of this universal war; the edifice of mankind quaked and the world of humanity fell into a great crisis. All the sects have become targets for the arrows of calamities; but through the infinite bestowals of the Blessed Beauty (BAHA'O'LLAH) this oppressed party (the Bahais) in all countries remained safe and protected. This is from the blessings of the divine teachings. All the nations and governments are assured that the party of God has no other purpose and desire save peace, reconciliation, the oneness of the world of humanity, harmony and kindness. Even all the enemies give testimony to this. For this world-consuming war has become the cause of the fulfillment of that which had been explicitly recorded in the divine Tablets and like unto the sun in the setting horizon, has become manifest and evident. There remains no room of denial for any soul. The evidence is complete. Some of the enemies who composed books merely for corruption and to ignite the fire of hate, have recorded in their own books these divine behests which had emanated from the Supreme Pen and were printed and distributed more than thirty years ago. They have even interpreted and explained some of the words that were slightly obscure so as to agitate the authorities of the enemy to strike and uproot the Blessed Tree! Even the well-known Mirza Mahdy Khan, wrote in the book of his delusion* these divine records. For example, he put in parenthesis the word "Constantinople" for "O thou point that art situated between the two seas" in order to disturb the celebrated personage* and to make him understand that "verily, upon thee hath been established the throne of oppression" meant himself—the Sultan. These enemies were indeed the heralds. Now that these divine behests have, after fifty years, become fulfilled, there remains no room for denial for any soul, because as above written, these were recorded and printed in the writings of the enemies. Every one who denies may refer to them.

Undoubtedly, you have perused the European papers. This Servant in all gatherings, assemblies, synagogues and churches, declared at the top of his voice: "O ye who are present! O ye who are hearing! The continent of Europe is like unto hell! Below the surface the earth is filled with combustible materials. It is an arsenal and a storehouse for ammunition and it depends only upon a spark to have its flames suddenly reach the zenith of heaven! The fire of war will envelop the horizon and assuredly this shall come to pass! O ye people, strive and make great efforts, perchance this world-consuming fire may become suppressed and extinguished. Otherwise, countries shall be overturned, the world from the east to the west will become devastated, the human edifice shall be upset and in the world of His creation the structure of rest and happiness shall fall!"

These explicit talks were spread in the papers of the year 1912. Now, according to the divine texts the susceptibilities of Universal Peace are emanating from the hearts. The wise among the people who considered this great Cause as an impossibility and thought of it as superstitions, have now arisen in its promotion. The divine texts are being used by the mouths of the well-wishers in different expressions.

Unquestionably, you have heard of the splendid addresses delivered by His Highness the President (Woodrow Wil-

*Abdul-Baha refers to a book called *Meftah Bab-el-Abwab*—the key of the door of doors—written by Mahdy Khan in Egypt in the years 1907-1908.

*The Sultan of Turkey, Abdul Hamid.

son) in great gatherings and you have read them. His Highness the President, explained his fourteen points in these great meetings, that they are the cause of progress and prosperity of the world of humanity. Twelve of these fourteen points were recorded in the divine Tablets fifty years ago. They were printed and most of them were translated and distributed. Consider how the law of God is being spread by ideal forces.

The ascension of some of the friends to the infinite realm was the cause of sorrow to these wandering ones. Yet for those blessed souls, their departure was the cause of joy and happiness. The prisoner became free and the victim of deprivation hastened to the meeting-place of manifestation in the invisible world.

In regard to the book of the illiterate Jawad* there is no significance to it whatsoever, because every just one who reads such writings will instantly know the truth and will understand that these statements emanate from the world of doubts. This book is not from the composition of the illiterate Jawad, it was published in his name according to instructions from the center of violation. Likewise, other books that have been distributed are composed by the center of violation but known in the name of different persons. Let us leave aside this hearsay; become rejoiced in the fragrances of God and act according to the blessed commands. In the Epistle of the Kings, (BAHA'O'LLAH) quoted the following verse: "My heart is depressed by men of weak elements! My hands desire to reach the Lion of God* and Rostem".†

Thanks be unto God! Their honors Khans‡ are safe and guarded under the shadow of divine protection and engaged in completing their studies. When the way becomes open and traveling facilitated, they will return to those regions with utmost longings.

Convey on my behalf, the greeting of the yearning one unto all the friends and unto each individually.

Upon thee be El-Baha-el-Abha.

(Revealed March 23, 1919. Translated by Dr. Zia M. Bagdadi, April, 1919).

*Mohammed Jawad Gazvini lives in Acca and was well known among the early believers but now is a violator.

*The "Lion of God" was a title given to Ali the brave son-in-law of the Prophet Mohammed.

†Rostem was a great Persian hero.

‡Sons of Agha Mohammed Bakir-Khan at Beirut College.

Tablets of Abdul-Baha recently revealed

(Continued from page 19)

Convey on my behalf to the two respected personages, Mr. Richard Mayer and Mrs. Ledyard the utmost love and kindness. I beg and supplicate to the divine Kingdom and beseech for these two purified souls limitless favor that they may sprout in the Paradise of Abha on the banks of the Water of Life and grow and flourish by the outpouring of the Cloud of Bounty.

The designs of the Mashrekol-azkar have been perused. All are good. That which is chosen by the Committee of the Temple is best. The report which thou hadst written of thy travel with Mr. Latimer to the various parts of the world, to Honolulu, Hawaii, and other regions has been noted. Praise be to God, thou has been assisted in such a great service.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, January 8, 1919.)

GENEVIEVE COY

To the maid-servant of God, Genevieve L. Coy, Columbis, Ohio.—Upon her be BAHA'O'LLAH El-Abha!

He is God!

O thou who hast sought guidance from the Kingdom of God!

Thy letter, dated October 24, 1918, was received. The purport was conducive to happiness. Praise be unto God, thou hast been freed from the fetter of agnosticism (I know nothing) which is indicative of utter ignorance, and hast hastened to the Realm of "Verily, I know everything!" For heavenly souls acquire the power of perception and ultimately reach unto a station at which they comprehended the realities of things. Formerly they were agnostics; later on they became true and firm believers. My hope is that thou mayest attain such a station.

In that city, although the fire of the love of God has not yet been set ablaze, soon it shall become aflame; blessed souls shall enter the divine Kingdom, shall arise with righteous aim and chaste deeds in the service of the world of humanity, shall raise the call of the Kingdom and shall ignite a candle in every heart.

I pray in behalf of the inhabitants of that city and beg for them the light of supreme guidance, that spirits may be illumined and hearts may be gladdened by the glad-tidings of God.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 9, 1919. Home of Abdul-Baha, Haifa, Palestine.)

ANNA VAN BLARCOM

To the maid-servant of God, Anna Van Blarcom, Montclair, New Jersey.—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art encompassed with the blessings of God!

Thy letter was received. Praise be to God, it contained good news, namely that a group of colored men have become illumined and have acquired a new zeal and ardor. When I was in America, I exerted a great deal of effort in order to promote a great harmony and union among the white and the colored, for men are like unto doves which associate in perfect concord and amity whether white, black, yellow or red in color. My hope is that this may happen among men. Consider ye, that color has been obliterated among birds, among whom distinction in color does not prevent intimate association. The same applies to animals which give no importance to color, but rather take into consideration the species.

How then can man, who is the highest type in the world of creation, attach importance to unimportant matters and make difference in color the cause of alienation and enmity?

Endeavor ye, therefore, to bring about absolute affiliation between the white and the colored. This variety in color is indeed an ornament. If in a rose-garden all the flowers are unicolored, what beauty may be found therein?

Whereas if thou beholdest a garden wherein multicolored flowers bloom, infinite grace and beauty will appear therefrom.

Likewise if the world of mankind were of one color what preference would it have? Whereas multiplicity of color is an emblem of the Power of the Merciful.

Convey to Mrs. Beede the utmost kindness on my behalf and to Mr. Randall the glad-tiding of the Kingdom and my utmost love to the Edsalls and Reids.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, January 9, 1919.)

EMMA CARMICHAEL

To the maid-servant of God, Mrs. Emma Carmichael, Brantford, Ontario, Canada.—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

Your letter dated November 14, 1918, was received. From its contents it became known that you are in Canada, and are turning your face, with a clean and pure purpose to the Kingdom of God.

Among the inhabitants of Canada, the attracted maid-servant of God, Mrs. Maxwell, is in reality in the utmost attraction and enkindlement. Convey my greeting to her. I hope that, having joined hands together, you may strive for the promulgation of divine teachings and thus be the cause of the enlightenment of that region. Those souls of the Kingdom who are attracted in these days are like unto a gardener, are ceaselessly sowing seeds, are bestowing growth through the outpourings of the cloud of guidance and are heaping up piles of crops and harvest. My prayer to God is that you may also act similarly.

Concerning what you had written about your husband, be thou not grieved for, praise be to God, he has attained unto everlasting life and has reaped the fruit of his existence on earth, and this is faith and the complete turning of the face toward the Kingdom of God. This is verily everlasting health, this is eternal comfort, this is heavenly exaltation and this is merciful bounty.

Convey on my behalf greeting and kindness to the maid-servants of God, Mrs. Mabel Davis Reley and Mrs. Emma Reasner. Although their two supplications have not materially arrived, yet the heart from their contents is indeed gladdened.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 9, 1919. Home of Abdul-Baha, Haifa, Palestine.)

MARTHA ROOT

To the maid-servant of God, Martha L. Root, Cambridge Springs, Pa.—Upon her be BAHA'O'LLAH El-Abha!

He is God!

O thou enkindled with the fire of the love of God!

Your detailed letter dated November 7, 1918, was in these days received. The contents produced great joy, for they indicated a benevolent purpose, an untiring effort and an extended tour around the different parts of the globe.

Today the promulgation of the ideal principles of His Holiness BAHA'O'LLAH, which are manifestly recorded in the Books, is the spirit of this age and the cause of the realization of assistance and confirmation. Assuredly whenever thou holdest fast to it, in whatever enterprise thou mayest engage, thou shalt find the doors of might and power flung open to thy face. My hope from the blessings of His Holiness BAHA'O'LLAH is that thou mayest become self-sacrificing in His path, that thou mayest forget rest and composure and like unto a swift-flying bird, thou mayest cover long distances and in whatever land thou tarriest thou mayest reproduce the melody of the Kingdom and engage in songs and music in the best of tunes.

At present the whole world is prepared for the call of the Kingdom. The past war has given rise to a wonderful capacity among men, for the underlying foundation of the teachings of God rests upon the comfort and the well-being of the denizens of the world and upon the establishment of Universal Peace.

As ears are awaiting the summons for Universal Peace, it is therefore advisable for thee to travel, in case comfortable journey is possible, to the different parts of the globe and roar like unto a lion in the Kingdom of God. Wide-reaching consequences thou shalt witness and extraordinary confirmations shall be exhibited unto thee. His Holiness BAHA'O'LLAH has said: "Verily, We gaze upon ye from My Abha Horizon and shall come to the assistance of him who has risen to the service of My Cause with the phalanxes of the Supreme Concourse and with a legion of chosen and favored angels." Thus the diffusion of divine fragrances is above all the most important matter.

I very much desire that thou shouldst visit the Holy Land and thus to meet thee, but teaching stands above everything else and if thou deemest it advisable, engage thou in the spreading of it throughout the regions of the world.

His honor Mr. Harry Randall is indeed the herald of the Kingdom of God, serves His Holiness BAHA'O'LLAH and the friends of God beyond his own endurance and is the cause of the extension of the sphere of teaching.

His honor Mr. Roy Wilhelm is in reality a true servant. He has no thought save service to the Kingdom of Abha and is therein engaged day and night.

Mr. Richard Mayer is self-sacrificing in service to the world of humanity and is the cause of the diffusion of Divine fragrances. His efforts are accepted at the Kingdom of Abha.

As to Green Acre, it is indeed an important spot. Far-reaching consequences shall result from the gathering at that spot. May the spirit of (her honor) Miss Farmer rejoice and rest in peace and may her reality be glorified in the Kingdom of Abha! I always beg assistance and confirmations for the friends in Green Acre.

His honor Agha Abbas Ali is indeed the Abbas of Baha, i. e. the lion of BAHA'O'LLAH, for he roars and proclaims the call of "Ya-Baha-el-Abha!" on mountains and in jungles.

Concerning the Esperanto language, numerous letters have been written by the friends and have been spread over all the world. My hope is that the Esperantists may become attracted by these epistles, may consider the magnitude of confirmation bestowed upon some of the important Tablets of His Holiness BAHA'O'LLAH and propagate them all around. I trust they may turn their faces towards the Abha Kingdom and may solicit assistance and confirmation in this noble undertaking.

O thou beloved maid-servant of God! I presently implore and entreat at the Kingdom of God and beg for thy late mother unbounded forgiveness that

her chaste and pure essence may become sanctified from the pollutions of sins and may turn out bright and resplendent by the glorious Light in the limitless Kingdom.

Convey, on my behalf, the wonderful Abha greetings to all the friends and the maid-servants of the Merciful.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 10, 1919. Home of Abdul-Baha, Haifa, Palestine.)

MABEL NICKERSON

To the maid-servant of God, Mabel A. Nickerson, Chicago, Ill.—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O maid-servant of His Holiness BAHA'O'LLAH!

Thy letter dated September 25, 1918, was received. Thou hadst solicited confirmation. Know thou verily that the magnet of confirmation is the promulgation of divine teachings. Whosoever arises for the diffusion of the fragrances of God, the confirmation of the Kingdom will assuredly surround him to such an extent that he will himself remain confounded.

However, this is conditioned upon the conformity of words with deeds. The people of Baha must strive to diffuse the fragrances through deeds more than through words, for a single deed, motived by the Essence of Sanctity, so promulgates (The Word) that its sweet-scented fragrances are transmitted to all the regions of the world. My hope is that thou mayest be confirmed and assisted.

Thou hast asked for permission to attain the court of presence. Whenever travel in comfort and ease is made possible, then thou art granted permission.

Convey to all the friends and maid-servants of God respectful greetings. Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated Haifa, Palestine, January 10, 1919.)

GERALDINE LUXMORE

To the maid-servant of God, Geraldine Luxmore, Akron, Ohio.—Upon her be BAHA'O'LLAH El-Abha!

He is God!

O thou who hast sought illumination from the light of guidance!

Praise thou God, that He hath directed thee to the Light of Truth and hath invited thee to enter the Kingdom of Abha. Sight has been illumined and heart has been turned into a rose-garden. I pray for thee that thou mayest ever grow in faith and assurance, shine like unto a torch in the assemblies and bestow thereupon the light of guidance.

Whenever an illumined gathering of the friends of God is instituted, Abdul-Baha, although bodily absent, is yet present in spirit and in soul. I am always a traveler to America and am assuredly associating with Godlike and illumined friends. Distance is annihilated and prevents not the close and intimate association of two souls that are closely attached in heart even though

they may be in two different countries. I am therefore thy mate in association in songs and melodies!

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 10, 1919. Home of Abdul-Baha, Haifa, Palestine.)

BELLE LUXMORE

To the maid-servant of God, Belle B. Luxmore.—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou respected one!

Praise God and be grateful that thou hast become the recipient of divine bounty, has illumined thy sight and heart with the light of guidance, hast responded to the call of the Herald of the Kingdom and hast turned thy face to the Most Exalted Summit.

Appreciate thou the value of this supreme bounty and praise and thank the Lord day and night.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shogi Rabbani. January 10, 1919. Home of Abdul-Baha, Haifa, Palestine.)

HENRIETTA WAGNER

To the maid-servant of God, Henrietta Clark Wagner, Akron, Ohio.—Upon her be BAHA'O'LLAH El-Abha!

He is God!

O thou firm in the Covenant!

Thy letter dated October 24, 1918, was received. Praise be to God that, like unto the shower of bounty, thou hast caused every soil to be fertile and every plantation luxuriant.

Thou wert only complaining of Cleveland. The reason why this inactivity prevails is because some heedless and thoughtless ones are corresponding with some of the people of that city. But this depression and inactivity is like unto a mist which the Sun of Truth shall eventually dissipate through the heat of its rays. Thus the obscurity of error shall give way to the morn of guidance.

Praise be to God, thou art engaged in service and art occupied in promulgating the Divine Teachings.

Appreciate thou the merit of such confirmed deed and thank thy Lord for it day and night. The gratitude for this favor consists in thy adoption of divine morals, thy teaching the Cause of God and thy holding fast to His Covenant.

I beg for thee the Bounty, the Favor and the Blessings of God.

Forward the enclosed letters.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 10, 1919. Home of Abdul-Baha, Haifa, Palestine.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Jamal 1, 75 (April 28, 1919) No. 3

From the *Helena Daily Independent,* Sunday, Feb. 2, 1919.

The Bahai Movement—Is it the coming Universal Religion?

By JEAN MASSON.

[The Bahai Movement has a number of converts throughout Montana, of whom there is a small group in Helena. It is a world movement, which is spreading rapidly in Asia and in parts of eastern Europe. Whatever the religious viewpoint of the reader, it will not be denied that the prophecies of the leaders of the Bahais have been fulfilled in marvelous manner.—Editor.]

THE Holy Land had just been released from the grip of the Turk. Communication was made possible between Palestine and the west after many months of interrupted intercourse. And then through the British embassy came the message over the cable to America:

"I have much pleasure in informing you that I have received a telegram from my government stating that His Eminence Abdul-Baha Abbas is in Haifa and that he is in good health and is well cared for."

Press notices in early October were sent out over the country, through the British Bureau of Information, that British troops came upon Abdul-Baha in Haifa.

Who is Abdul-Baha, that he should be the subject of telegraphic and press information immediately upon the complete defeat of the Turks and the establishment of communication?

At Leland Stanford university, in October, 1912, this same Abdul-Baha predicted the great war:

"We are on the eve of the battle of Armageddon, referred to in the 16th chapter of Revelation. The time is two years hence, when only a spark will set aflame the whole of Europe.

"The social unrest in all countries, the growing religious skepticism, antecedent to the millennium, are already here. Only a spark will set aflame the whole of Europe, as prophesied in the verses of Daniel and in the Book of John.

"Before 1917 kingdoms will be annihilated, cataclysms will rock the earth. Then all nations shall be as one faith and all men as brothers and these fruitless strifes and ruinous wars shall pass away, and the 'Most Great Peace' shall come, and man shall not glory in this, that he loves his country, but rather in that he loves his kind."

On Sunday, May 12, 1912, in Grace Methodist Episcopal church, New York city, this same Abdul-Baha gave utterance to this momentous warning:

"Just now you can say Europe is a battlefield; like ammunition ready for a spark. And one spark can set aflame the whole world.

"Before these complications and colossal events happen, take a step and prevent it."

Who is this Abdul-Baha, with the

vision of the seer, who so unerringly could prophesy world events?

Fifty years ago his father before him, the great BAHA'O'LLAH, out of a prison in the Holy Land, sent letters to the kings of Europe, calling upon them to establish universal peace and righteousness among men. He warned them of approaching calamity. He predicted the downfall of Napoleon III, then at the zenith of his power; of the emperor of Austria; of the sultan of Turkey.

To the emperor of Germany he wrote:

"O banks of the river Rhine! We have seen you drenched in gore, because the swords of retribution were drawn against you; and ye shall have another trouble. And we hear the lamentation of Berlin, though it be today in manifest glory."

Neither England, nor Russia, nor Persia, nor America was ignored by the prophetic and mandatory pen of BAHA'O'LLAH.

To England he wrote through England's queen, Victoria:

"Verily, we see you increasing your expenditures every year and placing the burden thereof upon your subjects. This is naught but manifest injustice. Fear the sighs of the oppressed and his tears and do not burden your subjects above that which they can bear, neither ruin them to build your palaces. Choose for them that which ye choose for yourselves. Thus do we expound unto you that which will profit you, if ye are of those who enquire. They are your treasurers. Beware lest ye exercise over them that which God hath never done, and entrust such treasuries into the hands of thieves. By them ye eat, rule and conquer, and still you make yourselves great against them. Verily, this is naught but an astonishment.....

"O assembly of rulers! Improve the accordance among you; then you will need neither many soldiers, nor their accoutrements, but to a certain degree, whereby ye will protect your empires and countries."

To America this authoritative pen wrote:

"Assist with the hands of justice the broken-hearted (oppressed) and crush the great oppressors with the scourges of the commands of your Lord, the powerful, the wise."

And the rulers—some of them responded to BAHA'O'LLAH, and some of them have fallen, in unerring fulfilment, apparently, of the utterances of BAHA'O'LLAH.

BAHA'O'LLAH and Abdul-Baha?

You will hear their names around the world today, if your ear is sensitive to spiritual verities. To know them you must first know the Bahai Movement, of which they and the great Bab are the central vivid figures.

And you cannot investigate the Bahai Movement without immediate association with the Mashrekol-azkar, the great Bahai temple, that shall rival in beauty and perfection all other temples of historical import.

Recently there has been on exhibition at the National Museum in Washington a series of architectural designs of the Mashrekol-azkar, executed by Charles Mason Remey.

Other architects from the east and middle west, from Canada, have submitted designs embodying their conception of this great institution, the Mashrekol-azkar—an institution unparalleled in religious and architectural history.

An institution that commands the attention of noted American architects; that has inspired one of them to make nine different studies of the same subject; an institution known in the orient as well as the occident; that shall take visible material form on Lake Michigan, in the very heart of the continent—the Mashrekol-azkar—what is its significance? What does it mean today to a world searching, searching as never be-

fore for the reality of life; seeking after God, if haply we may find Him?

Mashrekol-azkar, translated from the Arabic into English, means the dawning point of praises (to God). It is a creational idea that marks the beginning of a new historical era—an era of mutuality of service to God and man, of cooperation, the end of destructive competition, the beginning of the realization of the Christ teachings.

No appreciation of the Mashrekol-azkar can be had without knowledge first of the Bahai Movement, for its history is inextricably interwoven in the development of the great structure. You will hear today of the Bahai Movement in every part of the world. Representatives of all races and nations are its adherents. If you are a Bahai, the name is open sesame around the world, even to the jungles of India. You will hear of the Movement, not only in every civil ized country of the world, but in the outlying posts of civilization, in unexpected islands of the sea, up in Alaska, down in uttermost Africa, so universal is its diffusion—a dynamic movement that penetrates, by virtue of its tremendous truth and vitalness, silently, ceaselessly, resistlessly, into the great heart of humanity.

The Bahai Movement had its origin in 1844, when, on the 23d day of May, a Persian youth, calling himself the Bab or Gate, arose among his countrymen and proclaimed the coming of the universal Teacher of Men, the Great One, whose appearance had been anticipated and prophesied by all the Scriptures of the world, who would lead humanity into all truth. He called men to prepare themselves by self-purification for the recognition of the Great One, when He should appear among them.

It was a skeptical Moslem world that greeted the proclamation of the Bab, for his teachings meant assuredly the overthrow of ancient Islamic institutions. And so, after a mission of six years, having lived a blameless, unsullied life, the Bab was martyred in the public square of Tabriz. To the end he held tenaciously to his faith in his own personal mission as herald of the Mighty One, soon to stand forth, revealed to the world as the Manifestation of God. His very name, indicatory of His station, the Bab announced—BAHA'O'LLAH, Arabic for the Glory of God.

In 1852, Mirza Husein Ali of Nur, a man of ancient, distinguished Persian lineage, began an exile of forty years from his native land. Persecution and imprisonment had been his portion at the hands of his government. For, where the Bab ended his work, Mirza Husein Ali assumed the responsibility for the spiritual guidance of humanity. Today, throughout the world, he is known as BAHA'O'LLAH, "Him whom God should manifest," in fulfilment of the prophetic utterances of the Bab. And the message he has given to the world, out of the deeps of his spiritual consciousness, is known as the Bahai Revelation.

The Holy Land was the scene of the last exile and imprisonment of BAHA'O'LLAH. At the instigation of the merciless Islamic government, with his family and a few followers, he had been ruthlessly sent forth, divested of all his estates, first to Bagdad, then to Constantinople and Adrianople, and, finally, in 1868, to the Turkish penal colony of Acca, nine miles north of Mt. Carmel, on the Mediterranean coast—"the most desolate of the cities of the world."

The horrors of the Turkish prison, the tragic sufferings of the exiles are historical facts—horrors and sufferings that would have dissuaded ordinary men from pursuing their spiritual mission to the world. Yet, in the midst of it all, as throughout the life of the brilliant protagonists of the Bahai Movement, those marvelous souls manifested only

(Continued on page 45)

STAR OF THE WEST

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TABLET FROM ABDUL-BAHA

O thou Star of the West! HE IS GOD!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. 10 **Jamal 1, 75 (April 28, 1919)** **No. 3**

News from the Holy Land

LETTER FROM SHOGHI RABBANI

Haifa, Palestine,
March 17, 1919.

Mrs. Corinne True, Chicago.
My dear sister in El-Abha:

Although the recollection of your face and of your visit to the Holy Land is thoroughly effaced from my memory, yet what enkindles the fire of interest within me and impels me to drop you these lines is the glorious mention I hear of your services at the Threshold of Abha. Your supplications, your keen interest in the Bahai Temple and the remarks and comments of the Beloved upon your work offer ample justification. I am so glad to correspond with you and write to you on a card, trusting it will reach you sooner.

Your kind letter, dated January 27, 1919, was received and imparted intense joy. Your supplication since the last Tablet (the first revealed for you since the liberation of Haifa), dated February 7th, has been received and will soon secure for you another Tablet. I hope you will soon receive your Tablet of February 7th.

The members of the household ever remember you and pray for you and convey to you their most wonderful Abha greeting.

The doors of communication with Persia and India are open and supplications are constantly pouring in. The Beloved from morn till eve, even at midnight is engaged in revealing Tablets, in sending forth his constructive, dynamic thoughts of love and principles to a sad and distracted world. In most of the Tablets he lays great stress upon unity, love and firmness in the Covenant.

Awaiting your good news,
Yours in El-Abha,
Shoghi.

LETTER FROM MAJOR W. TUDOR-POLE

Cairo, Egypt,
April 8, 1919.

Dear Mrs. True:

I was pleased to receive your kind note of March 6, 1919, and I am only too glad to have been of service to the Master during trying and critical times. You will have seen an account of my February visit to Haifa, since when I

spent a few days there on my return from Damascus, and am pleased to report that all is well.

I issued passes for Mons. and Mme. Dreyfus-Barney to visit Haifa and they are there now for a few weeks.

I am going to Haifa on a British cruiser with Lord Inchcape next week and expect that this will be my last visit before returning to Paris and London.

The Master is in splendid health and spirits and he looks beyond the present gloom and chaos to the New Dawn now so fast approaching. The Master looks to America. Let your people hold to the true vision in complete serenity of faith and joy!

With best wishes, I am,

Very sincerely yours,

W. Tudor-Pole.

News from Persia

Portion of a letter written from Teheran Persia by Miss Elizabeth H. Stewart to Mrs. Isabella D. Brittingham, Santa Barbara, California.
Dated November 25, 1918.

FOR many months no post in or out of Persia, and since August, 1917, no word direct from you. In September (1918) the way was open for a few letters to sift through, bearing dates of March and April previous. I am now sending this letter by Mr. de Lambert, brother of the wife of the American Minister who is soon returning to America.

We are now in a state of rejoicing over the news of peace, and seeing the fulfilment of the Words of BAHA'O'LLAH and Abdul-Baha, from day to day, witnessing the new order of things. O, what a mercy that we are alive and awakened and trying to serve in the Kingdom of Abha!

We have had some wonderfully beautiful meetings lately, of both men and women, many of them meetings for teaching. We have one of men, for teaching, every Saturday night, and on every Tuesday afternoon one for women. Dr. Clock has one for men every Monday night. Several different sections have opened in the city, until now on every night there is a meeting for teaching.

We have been enjoying meeting with the American Commission sent here for the purpose of investigating everything about the conditions in Persia. Dr. Judson of the University of Chicago, Dr. Jackson of Columbia University (and his wife) and several others compose it. They are all staying up at the American Legation.

Dr. Jackson said he saw Abdul-Baha when he was in America. Dr. Jackson was himself at the Hotel Ansonia making an address at the time Abdul-Baha was there.

Bahman Mirza, a Bahai and a Persian prince, gave the Commission a lunch at his house and it was made a freedom meeting where every Persian man brought his wife. A long table was arranged. About twenty sat around it—Persian men and women Bahais, we four Americans, Mr. Caldwell the Minister (his wife could not be present), Mr. Bader the Consul, Mr. de Lambert and the members of the Commission.

This was the very first time such a thing had ever occurred and we felt so happy to be there, helping to carry forward the work of freeing the women. Of course it was not possible to have servants coming into the room, so, real Persian style, the host, Bahman Mirza, waited on the table, and I asked him to give me the privilege of helping him, which he did. I was very happy to be able to serve at such a notable gathering. Dr. Moody wrote a speech in English, which one of the Persian ladies committed to memory and gave, stating how our beloved Abdul-Baha had said the

time would come when many Americans would come to Persia, and many Persians would go to America, and today we had seen these words being fulfilled.

It was a most beautiful meeting. After lunch many more couples of men and women came, and for the first time in history a photograph was taken of all who were there. The hearts of all of us were so happy.

Today a men's committee from the Mahfal Rouhani (Spiritual Assembly) went to make a call on the Commission and appointed Dr. Moody to go with them. We expect to meet them tomorrow at the home of another Bahai. They have also made addresses at the Parliament, Chamber of Commerce, State University and other places.

Their talks have been published in the Persian papers and have been much commented upon. It cannot be otherwise than that they are doing the will of the most supreme BAHA'O'LLAH!

We are longing for the way to be opened to receive letters and goods and medicines and every thing from America. We are nearly at the end of everything. Dr. Moody wishes me to tell you that since America entered the war the schools have received no financial help from America, and are feeling the straitened condition; that they have dropped many pupils and are struggling to keep others on, free of charge. All things are very high in price, as they are with you.

Those who could afford it have had to pay sixty and seventy cents for a quarter of a pound of butter (we have not had any for a long time); eggs have been six cents apiece, bread very poor and so high that I have made it for a long time, under very difficult conditions. The ways of cooking are so primitive that I do not see how so many delicious things to eat are turned out.

Tablets of Abdul-Baha recently revealed

AGNES PARSONS

To the maid-servant of God, Mrs. Agnes Parsons, Washington, D. C.—Upon her be BAHA'O'LLAH El-Abha!

He is God!

O thou beloved daughter!

Formerly a cable through the British Government was received from you but it was misrepresented and vague. Although it could not be understood yet an answer was dispatched through the same Government. Your letter dated October 21, 1918, has just been received. Infinite gratitude have I tendered for the blessings of His Holiness BAHA'O'LLAH and have laid my head on His Sanctified Threshold and have offered my praise and thanks that, praise be to God, that beloved daughter has remained firm and steadfast throughout this violent storm and has wished and purposed nothing save service to His Holiness BAHA'O'LLAH and the promulgation of Divine Teachings. Rest thou assured that assistance and confirmations shall encompass thee.

Thou hast written concerning organization. The divine teachings and the admonitions and exhortations of His Holiness BAHA'O'LLAH are manifestly evident. These constitute the organization of the Kingdom and their enforcement is obligatory. The least deviation from them is absolute error.

Thou has written concerning my travel to America. If thou couldst see how the waves of constant occupation are surging thou wouldst have considered that time for travel is absolutely lacking; in times of fixed residence partial

rest is even impossible. God willing, I trust, through the bounty of BAHA'O'LLAH that as soon as means for the composure of mind and of heart are provided, I shall determine to journey and shall inform thee about it.

Convey on my behalf utmost kindness to thy beloved son and in perfect love kiss thou his two cheeks. My prayer to God is that he may grow to be the cause of thy happiness and satisfaction.

The maid-servant of God, Edna Ballora, has been struck with a great affliction. She is deeply grieved and sad. Assuredly extend thou thy care upon her and be thou her stay and solace.

Convey to the two enlightened souls, Leona Barnitz and Mrs. Finch, my love and kindness, and tell them: "Praise ye God, that assistance has been extended and ye have turned your faces to the Supreme Horizon:—the bounty and guidance of which the mass of people are unaware, ye have found, and have adorned your head with a crown of supreme guidance, the glittering gems of which gleam and glisten throughout ages and generations. Do not look at the present condition, contemplate the future. The Apostles of Christ were fishermen, were destitute of fame and position and enjoyed no grade and rank. They were, as it is intimated in the Gospel, insignificant persons, yea, they were low in the sight of the people. At present consider ye, what change has taken place—how great they have become! Nay rather, they have been the sovereigns of the Kingdom. The bounties of His Holiness BAHA'O'LLAH to His servants shall in the future be made evident and manifest."

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 8, 1919. Home of Abdul-Baha, Haifa, Palestine.)

ALICE IVES BREED

To the maid-servant of God, Mrs. Alice Ives Breed, New York.—Upon her be BAHA'O'LLAH El-Abha!

He is God!

O thou respected maid-servant of God!

Thy letter dated November 17th, 1918, was received. Its contents was an exposition of truth.

Indeed, had the world of women wielded sufficient prestige, the conflagration of this war would not have set the world aflame.

If the mass of women in Europe and all those of America had been enfranchised throughout all the states, undoubtedly they would not agree to war. At present, this war has made millions of children fatherless and millions of fathers and mothers destitute of sons; this war has snatched from pitiable sisters their brethren; this war has turned millions of women widows and destitute of husbands; this war has made cities desolate; this war has brought confusion and chaos in millions of villages; this war has made the very foundations of mankind quake and quiver.

If, in the future, women like unto men are given the franchise, assuredly they shall prevent the occurrence of war, whereas otherwise the matter will be difficult. Man is sanguinary and even worse than devouring beasts. Of what use is exhortation and to what amounts admonition? A mighty power is necessary in order to make an effective opposition—otherwise it will be exceed-

ingly difficult. I pray God that the world of women may be assisted and confirmed for their purpose is Universal Peace.

At present the friends of God must lay aside all thoughts and preoccupations and concentrate their energies upon the proclamation of the Cause of God and the divine teachings which lay the foundation of Universal Peace.

I supplicate and pray to the Divine Kingdom and beg for the friends of New York assistance and confirmation that they may, day by day, fortify the bonds of amity and union and may become the cause of the spreading of the Word of God.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 9, 1919. Home of Abdul-Baha, Haifa, Palestine.)

SARAH GERTRUDE HARRIS

To the maid-servant of God, Sarah Gertrude Harris, New York City.—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou my beloved daughter!

Your letter dated November 13th was received. Its contents occasioned infinite grief, for it spoke of the ascension of that illumined youth. Indeed in the rose garden of God that young man was like unto a shrub in its utmost freshness and promising good fruits. Whoever has seen him or heard him has undoubtedly been shocked and grieved at the news of his passing away.

However, although that peerless shrub has sought separation from the woods of the nether world, yet, it has appeared fully adorned and resplendent in the rose garden of the world on-high in the Abha Paradise. That divine bird has flown away from this mortal and earthly nest, has ascended to the Kingdom of God and has been engaged in singing the sweet melodies of praise and thanksgiving on the lordly branches in the rose-garden of the Merciful. Happy is he and blessed in his abode! He has reaped the result of life and has become a fruitful tree. Grieve not therefore for his death and be not depressed.

With regard to his life insurance, act in accordance with his will. I have perused his letter and have supplicated for him, from the threshold of Oneness, an exalted station.

As to my presence in America for the laying of the corner-stone of the Mashrekol-azkar, this depends upon the unity and harmony among all the friends of God. For their union is like unto a lodestone which draws me to their shores.

I have been gladdened by the news you have conveyed of the gathering of the friends and their union and affiliation.

Convey the utmost kindness on my behalf to Bahaya. I hope that Mr. Harris will fully recover, and engage as it ought to be in the service of the Lord.

The relatives who are here all convey to you their longing greeting.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 28, 1919. Home of Abdul-Baha, Haifa, Palestine.)

ISABELLA D. BRITTINGHAM

To the maid-servant of God, Isabella D. Brittingham, San Francisco, California. —Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O dear maid-servant of God!

Indeed, what thou hadst written is true. Communication and connection between the sons and daughters of the Kingdom are not conditioned upon material links. Spiritual means have ever existed and will continue to exist. As, for instance, throughout all these years of commotion, when ways were barred and the doors of communication closed, notwithstanding this, hearts were attracted and gladdened by the fragrances of God.

This was because the bond of connection was firm and the link of association was strong.

The letters which thou hadst enclosed in thy letter have been received. Praise be to God, thou hast acquired a long and spiritual lineage, and this is by far the most blessed of all lines. For material lines of descent may either be greatly praiseworthy or mean in character, while spiritual lineage is the offspring of heart and of soul and is in every respect praiseworthy.

Ye had celebrated the Feast of the Covenant. It was very proper. Mr. and Mrs. Zim have served the Kingdom of God and on that day called a meeting in their home and celebrated the Feast.

I have been very pleased with the service of Mr. Milton who has supported the government, for according to the explicit command of His Holiness BAHA-O'LLAH, all Bahais are ordered to serve, to obey and to be faithful to their government. Convey my greetings to Mr. Herbert.

The respected maid-servant of God Mrs. Goodall and the attracted maid-servant of God Mrs. Cooper are indeed two candles illumined by the light of the love of God.

Thou shalt in future reap the fruits of thy tour to the southern states.

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All the family and the Holy Leaves convey to you their salutation and their longing.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 28, 1919. Home of Abdul-Baha, Haifa, Palestine.)

VITULA EDITH WHITTON

To Mrs. Vitula Edith Whitton, Geyserville, California.—Upon her be BAHA-'O'LLAH El-Abha!

He Is God!

O thou maid-servant of God!

The letter thou hadst written November 23, 1918, was received. Its context indicated that—praise be to God!—thou art intoxicated with the wine of the Covenant and art aloof and away from all else save God; that thou hast a truthful heart and a firm step.

Although thou hast a small meeting, yet, as thou art firm and resolute, in future this gathering shall greatly expand and shall become elaborate, for the souls that are firm in the Covenant are ever assisted and confirmed. Rest

assured of the divine confirmation which strengthens all who are feeble and energizes all who are frail.

Convey on my behalf the utmost love and kindness to the friends and the maid-servants of the Merciful.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, February 3, 1919. Home of Abdul-Baha, Haifa, Palestine.)

ELIZABETH P. HACKLEY

To the maid-servant of God, Elizabeth P. Hackley, Urbana, Ill.—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Thy letter was received. Its contents indicated the turning of thy face to the Kingdom of God, thy freedom from the obscurity of the world of nature, thy illumination with the light of guidance, thy acquisition of spirituality and thy seeking to draw nearer to God.

My prayer to the Almighty God is that, day unto day, thou mayst increase in spirituality and attain to an ideal advancement.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, February 1, 1919. Home of Abdul-Baha, Haifa, Palestine.)

DAVID BUCHANAN

To his honor, David Buchanan, Portland, Oregon.—Upon him be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art turning thy face to the Kingdom of God!

Thy letter dated December 2nd, 1918, was received. Although the representatives of various governments are assembled in Paris in order to lay the foundations of Universal Peace and thus bestow rest and comfort upon the world of humanity, yet misunderstanding among some individuals is still predominant and self-interest still prevails. In such an atmosphere, Universal Peace will not be practicable, nay rather, fresh difficulties will arise. This is because interests are conflicting and aims are at variance.

We pray and beseech at the divine Kingdom and beg for the world of humanity rest and composure. For Universal Peace will not be brought about through human power and shall not shine in full splendor unless this weighty and important matter will be realized through the Word of God and be made to shine forth through the influence of the Kingdom of God.

Eventually it shall be thoroughly established through the power of BAHA'O'LLAH!

Verily, His Honor President Wilson is self-sacrificing in this path and is striving with heart and soul, with perfect good-will, in the world of humanity. Similarly the equitable government of Great Britain is expending a great deal of effort. Undoubtedly the general condition of the people and the state of small

oppressed nationalities will not remain as before. Justice and Right shall be fortified but the establishment of Universal Peace will be realized fully through the power of the Word of God.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 10, 1919. Home of Abdul-Baha, Haifa, Palestine.)

CLAUDIA STUART COLES

To the maid-servant of God, Claudia Stuart Coles, Washington, D. C.

He Is God!

O thou beloved maid-servant of God!

Thy letter dated October 4, 1918, was received. It was not a letter but rather a bouquet of flowers diffusing the sweet scent of firmness and steadfastness and so it gave pleasure to the nostrils of the soul.

Praise be to God, the test proved to be the cause of the firmness and the steadfastness of the people of faith.

Throughout these years of disturbance and commotion, when the world of humanity was physically and spiritually afflicted, the friends of God passed the day in rest, ease and comfort. In the western countries only a few shared in the hardship and affliction of other souls while the mass of the friends and the maid-servants of the Merciful, of whom Mrs. Coles is one, have been living quietly and peacefully. In the orient every nation became distracted and every gathering dispersed save the friends of God who remained all protected and sheltered from every trouble and calamity in the fort of BAHA'O'LLAH'S protection. Verily, this is a divine miracle—that we helpless, friendless, unprotected, unsupported wanderers in these regions should be saved amidst the fire of oppression and tyranny. This is God's miracle.

In fine, praise be to God, yourself and the friends of God and the maid-servants of the Merciful have, like unto an immovable rock, remained firm and resolute in the Cause of God.

Organize ye meetings and strive day and night that ye may be the cause of the diffusion of divine fragrances and the exaltation of the Word of God.

Concerning the book* that thou hadst written about; it has been written on political affairs so that justice and equity may be promoted and the comfort of the world of mankind may be realized.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 28, 1919. Home of Abdul-Baha, Haifa, Palestine.)

JEAN MASSON

To her honor, Miss Jean Masson—Upon her be BAHA'O'LLAH El-Abha!

He is God!

O thou herald of the Kingdom!

The detailed letter thou hadst written was perused. Its text was conducive to joy and it embodied refreshing news. Praise thou the Lord, that thou hast become the means of the promulgation of heavenly teachings and hast

* Refers to *Mysterious Forces of Civilization.*

served the oneness of the world of humanity that all denominational, sectarian, racial, political, economic and even patriotic prejudices may be removed and the illumination of the love of God may enlighten the courtyard of hearts.

My hope is that day by day thou mayest be more confirmed and may serve to the best the world of humanity; that thou mayest adore mankind and ignite in every heart the lamp of guidance, may serve the world of morality so that human realities may be freed from the gloom of the world of nature which, in essence, is purely animal in character, and may be illumined with the light of the divine realm.

What service is there nobler than this and what gift more precious than this; what exaltation is higher than this and what sovereignty mightier than this? I hope that therein thou mayest be confirmed.

As to Margaret Nelson, she has been emancipated from this gloomy dungeon of the world of dust and has hastened to the sanctified realm. I pray on her behalf and beg for her the forgiveness and the pardon of the Lord of Creation, that she may secure rest and comfort in the realm of the Kingdom.

The article that thou hadst edited in the *Helena Daily Independent** was received and was perused. Happy art thou that the Lord hath assisted thee in such a distinguished service.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, March 17, 1919. Home of Abdul-Baha, Haifa, Palestine.)

DOROTHY NELSON

To the maid-servant of God, Dorothy Nelson.—Upon her be Baha-el-Abha!

He is God!

O dear maid-servant of God!

At the divine threshold address this prayer and beg forgiveness for thy sister. That prayer is the following:—

"O forgiving and kind God! My beloved sister Margaret has hastened from this world to Thy realm and has abandoned the nether world to soar in the realm on high. She was like unto a shelterless bird but has yearned for a rest and shelter in the celestial realm. She was a thirsty fish and longed to be immersed in the sea of light.

"O God! We are captives to innumerable sins, but need Thy pardon and Thy forgiveness. We have lost the way but have hastened to Thee. We suffer deprivation, but seek Thy rich treasury. We are disabled and broken-winged, but are treading Thy path. O God! Forgive us and bestow upon us Thy pardon.

"Verily, Thou art the Refuge and Shelter of sinners and Thou art the Bestower, the Radiant One in the realm of heaven!"

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, March 17, 1919. Home of Abdul-Baha, Haifa, Palestine.)

* See page 33.

The Bahai Movement—Is it the coming Universal Religion?

(Continued from page 35)

an amazing patience and sweetness of spirit. No resentment against their keepers! No resentment against their government!

Two years of imprisonment in the barracks of Acca were followed by nine years of close confinement for BAHA'O'LLAH, within the town in an abode, the threshold of which the great prisoner was not permitted to cross. This was the external life of him whom today multitudes of people believe to have been the most extraordinary figure of any age.

Before his death, in 1892, there were a few years of somewhat greater freedom, within a radius of fifteen miles, which included Carmel and the village of Behje, his final resting-place.

No less extraordinary a figure than BAHA'O'LLAH is his son, Abbas Effendi, known to the world as Abdul-Baha, Arabic again for the Servant of Baha. He was born on the very day of the Bab's proclamation. And, at the age of eight, he began, with the exile of BAHA'O'LLAH, his long, remarkable career of persecution, banishment, imprisonment, which ended only in 1908, when, by the overthrow of the Turkish government, he was granted his freedom. Fifty-six years an exile from his native land! Forty years a prisoner in the "most great prison" of Acca!

By the death of BAHA'O'LLAH, Abdul-Baha became the leader of the Bahai Movement. To this station he had been accredited by his father, both verbally and by written document. His peculiar function in the movement is interpreter of the Revelation of BAHA'O'LLAH and exemplar for the world of the Bahai life.

In 1911-1912, you will remember, Abdul-Baha, at the age of sixty-eight, journeyed to Europe and America, to spread the message of BAHA'O'LLAH in the occident—that tremendous message of internationalism and religious unity, a basic principle of the Mashrekol-azkar. Statesmen, scholars, people of every degree of intellectual and spiritual attainment recognized his greatness and power.

Back in 1892, before the passing of BAHA'O'LLAH, wrote Edward Granville Browne of Cambridge university, concerning Abdul-Baha: "About the greatness of this man no one who had seen him could entertain a doubt."

And since that date Abdul-Baha has been the subject of many interviews and many articles. But no journalistic analysis has been able to penetrate the mystery of a life martyrdom for a spiritual ideal, a conscious spiritual mission to all the world.

When, in 1914, the European war burst forth in all its fury, friends of Abdul-Baha, anxious for his safety, urged him to leave his home on Mt. Carmel and accept the greater security of America—a hospitality which he refused to accept, for the people of Palestine had need of him. And there, on the mountain of God, in a war-ravaged land, he dwells, sending forth dynamic thoughts of love to a suffering humanity and a devastated world.

It is difficult to write dispassionately of BAHA'O'LLAH and Abdul-Baha, who sacrificed their lives, political and social freedom, all physical comfort, for the propagation of ideals, the establishment of principles, which are the common talk of men today. Easily do we inherit them from these great souls. Our statesmen today are interpreting government and social reconstruction in terms of the universal. In the middle of the last century, BAHA'O'LLAH gave the creative impulse to the new order of civilization that should include all humanity,

and the new order is upon us. The old is swiftly passing.

BAHA'O'LLAH from the prison of Acca, proclaimed his great revolutionary principles of world government and social readjustment to the crowned heads of Europe and to the common people.

These principles include the oneness of the religions of the world; the oneness of humanity; the universal brotherhood of man; universal peace; the harmony of religion and science; the search for truth and the abolition of all prejudices, religious, national, racial, social; the equality of the sexes; equal educational advantages for both; equalization of the means of livelihood; social, industrial, economic reorganization; the establishment of justice among men. He urged the creation of a universal language. He emphasized the necessity of a parliament of man, a universal tribunal of justice or arbitration to adjust international affairs.

He taught purity of life, selflessness, personal sacrifice and service to humanity.

There is inherent in the utterances of BAHA'O'LLAH, as there is in the words Abdul-Baha, a vitality, a power that compels attention, a creative quality that somehow makes them the effective, dominating influence in human hearts. Tyrannical, mediaeval efforts of enemies to suppress the Cause, to destroy its leaders, have been futile. And we have, today, millions of Bahais who believe, with an indissuadable faith, that in the Bahai Movement only will the world find relief from its tragedy. Has it not recreated them, transformed their individual lives? Does it not make of every Bahai Assembly of the world an international group in itself—people of all races and nations? The extension of such a group to include the world, how easy a matter, how logical a consummation.

Of this supreme unity of nations and races, this oneness of humanity and religion, the Mashrekol-azkar is symbolic. It is the Bahai Movement in action, in service.

Commanded BAHA'O'LLAH, in his book of laws for the world, the *Kitab-el-Akdas*:

"O concourse of creation! O people! Construct homes (or houses) in the most beautiful fashion possible in every city, in every land, in the name of the Lord of Religions. Adorn them with that which beseemeth them—not with pictures or paintings. Then commemorate the Lord, the Merciful, the Clement, in spirit and fragrance. Verily, by this mention, by this commemoration, the breasts shall be dilated, the eyes illuminated, the hearts gladdened, and thus shall you pray the Orient of Praises, in the Mashrekol-azkar. (i. e., the Source of Praises).

"Teach your children what hath been revealed through the Supreme Pen. Instruct them in what hath descended from the heaven of Greatness and Power. Let them memorize the Tablets of the Merciful, and chant them with the most melodious voices in the galleries built in the Temple of the Mashrekol-azkar. The prayers of the Lord shall be chanted in a manner to attract the hearts and souls.

"Blessed is he who listens unto the River of Life!"

In response to this command, the first Mashrekol-azkar of the world was built in Ishkabad, Russian Turkestan. The second will be established on the shores of Lake Michigan, just north of Chicago. And every Mashrekol-azkar convention has for its impelling motive the construction of this great, impressive institution.

It is not a local, not a national, but a world proposition, this building of the first Mashrekol-azkar of the occident. Bahais of every race and nation have

contributed to the purchase of the site and the creation of the initial fund for the erection of the central building, the House of Worship, the Bahai Temple.

A significant place, in the history of the Bahai Movement, the first Mashrekol-azkar of America will hold. Says Abdul-Baha:

"This organization of the Mashrekol-azkar will be a type for the coming centuries, and will hold the station of the mother."

Several years ago, the Bahais of Chicago set up a sign on the Temple grounds explanatory of the institution, whose walls would soon begin to rise upon the site. Wayfarers read and wayfarers understood somewhat of the exalted purpose of the Mashrekol-azkar:

"These grounds are the site of an edifice to be erected as an 'evident standard' in America of the oneness of humanity.

"Its doors will be open to all nations, races and religions.

"Its charities will be dispensed without regard to race or color. 'Prejudice toward none—love for all.'

"Here, for the first time in history, religion and science will become harmonious, each the handmaid of the other, both showering their spiritual gifts on all humanity.

"Until the erection of this great edifice, all are welcome to this beautiful spot and, in its enjoyment, we ask you to keep it pure and sacred."

Service to humanity, hospitality—slogans of the Bahai Movement. Hospitality which, as to the Temple grounds, has been overwhelmingly accepted.

When, in the future, the Mashrekol-azkar stands before the world, in all its completeness, it will comprise the Temple of Worship with numerous accessories for service—the externalization of the great principles, so emphatically, so insistently proclaimed by BAHA'O'LLAH—a college for the higher scientific education, a school for orphan children and the poor, a hospital and medical dispensary, a home for cripples, a hospice, and other institutions, where art and music and science and truth shall find their highest, most brilliant, freest, most perfect expression.

The Mashrekol-azkar will be more than a university, more than an institution conceived by men, established by men. From it shall emanate the most advanced scientific knowledge, which shall harmonize in its entirety with our developing religious consciousness, our heritage from the teachings of BAHA'O'LLAH and Abdul-Baha. Theirs is not empirical knowledge.

The Mashrekol-azkar shall be the standard for human achievement. Here art and music and literature shall have their beginning and their glorious fruition. And, under its powerful influence, life shall be forever changed, forever glorified.

"When the Mashrekol-azkar, with its accessories, is established in the world, aside from its religious, or spiritual, influence, it shall have a tremendous effect upon civilization." (Abdul-Baha.)

The building of the Mashrekol-azkar is a colossal undertaking. The central house of worship is concentrating the attention and the energies today of the followers of Abdul-Baha. No decision as yet has been reached as to architectural design. The ultimate may be a composite, achieved by the spiritual consecration of the architects of the orient and of the occident. The Taj Mahal of India has been suggested as a model for the Mashrekol-azkar, because of its beauty and perfection of architecture.

Whatever architectural plan will be chosen for the Bahai Temple, it will emphasize, in its structure, essential features of the Bahai Faith. Great beauty of design, the expression of nine, the perfect number, throughout the structure. Nine entrances will distin-

guish the Bahai Temple from all other temples of the world, symbolic of the religious paths by which the Bahais of the world have come into the realization that religion is one, that humanity is one, that God is One, Father of all. Beautiful flower gardens shall adorn the grounds and fountains of pure water. Beauty and majesty of outward expression. The whole surmounted by a towering dome, it, too, a symbol of the great unity, as conceived by BAHA'O'LLAH.

The Bahai Temple will carry its message far. Far up and down the shore of Lake Michigan, far out upon the lake, its dome will be visible, the first landmark sighted by sailors coming into port, the last seen by them forthfaring. And from afar, inland, will rise upon the vision this lofty monument to the greatness and glory of God, manifested through BAHA'O'LLAH.

Into the Bahai Temple, this Holy of Holies, this Sanctuary of the living God, the Bahai will go for prayer, for worship, for spiritual refreshment. This is the first requirement. He comes forth renewed and strengthened, and stimulated to greater service for humanity, through the various accessories of the Mashrekol-azkar.

"The Mashrekol-azkar of Chicago is of the greatest importance. This is a Bahai Temple, a supreme house of worship, a place of spiritual gathering, and the manifestation of divine mysteries." (Abdul-Baha.)

The relentless forces of freedom and justice and truth are at work in the world. The spiritual currents of the new cycle submerge us. Political and religious formulas of the past have failed of effectiveness. Out of the old the virtue has gone. We demand a new interpretation of life, of God, of service; a new religious statement, that shall demolish antiquated dogmas and superstition. In the perpetual presence of God would we dwell, face to face with the great Reality.

Heretofore, in our quest for light and truth, we have stumbled and groped blindly. Today the scales have fallen from our eyes. We are clear of vision, dauntless of soul. Destruction all about us. Yet do we feel the infusion of new vivid life blood into the dead body of the world.

Destruction all about us—to make way for the brilliant era of reconstruction before us.

"A new era of divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating the depths of hearts and a new spirit of universal consciousness is being profoundly felt by all men." (Abdul-Baha).

The new statement of truth and life, the new interpretation, is made with tremendous, overwhelming, irrefutable power by BAHA'O'LLAH and Abdul-Baha.

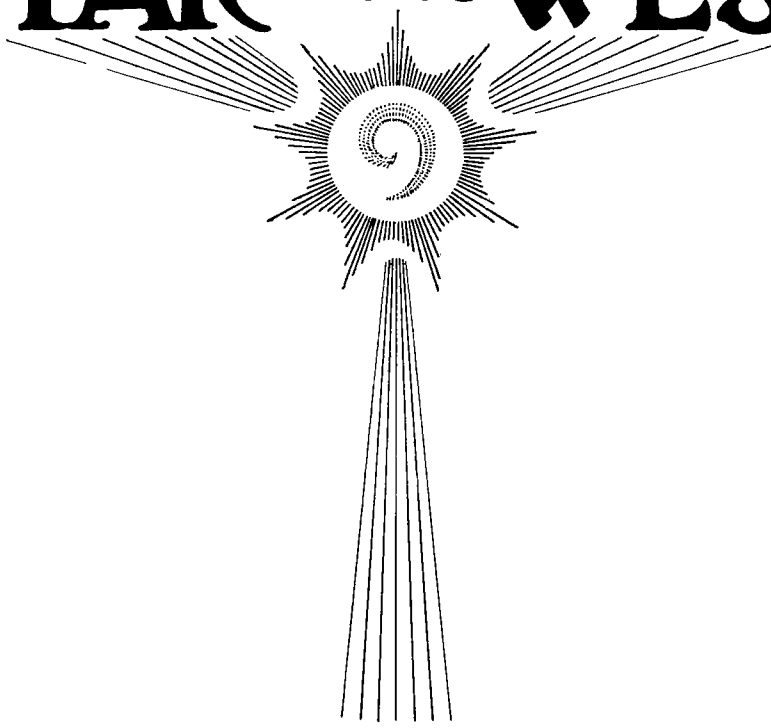
In the Bahai Movement lies the hope of the future. "It is the essence of all the highest ideals of this century." (Abdul-Baha). Ideals that are not mere abstractions, but the impelling force of dynamic action in human life.

The Mashkerol-azkar, the first institution of the new age, is the expression of Reality—reality of worship, reality of service, reality of brotherhood, reality of internationalism.

"Just as the external world is a place where various peoples of different hues and colors, of various faiths and denominations, meet; just as they are submerged in the same sea of favors, likewise all may meet under the dome of the Mashrekol-azkar and adore the one God in the same spirit of truth, for the ages of darkness have passed away and the century of light has arrived." (Abdul-Baha).

Vol. 10 Azamat 1, 75 (May 17, 1919) No. 4

STAR of the WEST



"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."

—BAHA'O'LLAH.

The Call

Written for the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress held in New York City, April 26-30th, 1919.

By Joseph H. Hannen

O waiting world, Behold! The Master stands,
With healing for thy wounds within His Hands;
For every problem a solution brings—
Glad-tidings herald from the King of Kings!

O weary world! The Master brings thee rest,
Freedom for every captive long oppressed.
The Way of Truth again is opened wide,
That all may happily in God abide.

O world perplexed, embittered, sick of strife!
The Master brings a Message of New Life;
The wondrous news that war henceforth shall cease;
The Promise of a Thousand Years of Peace!

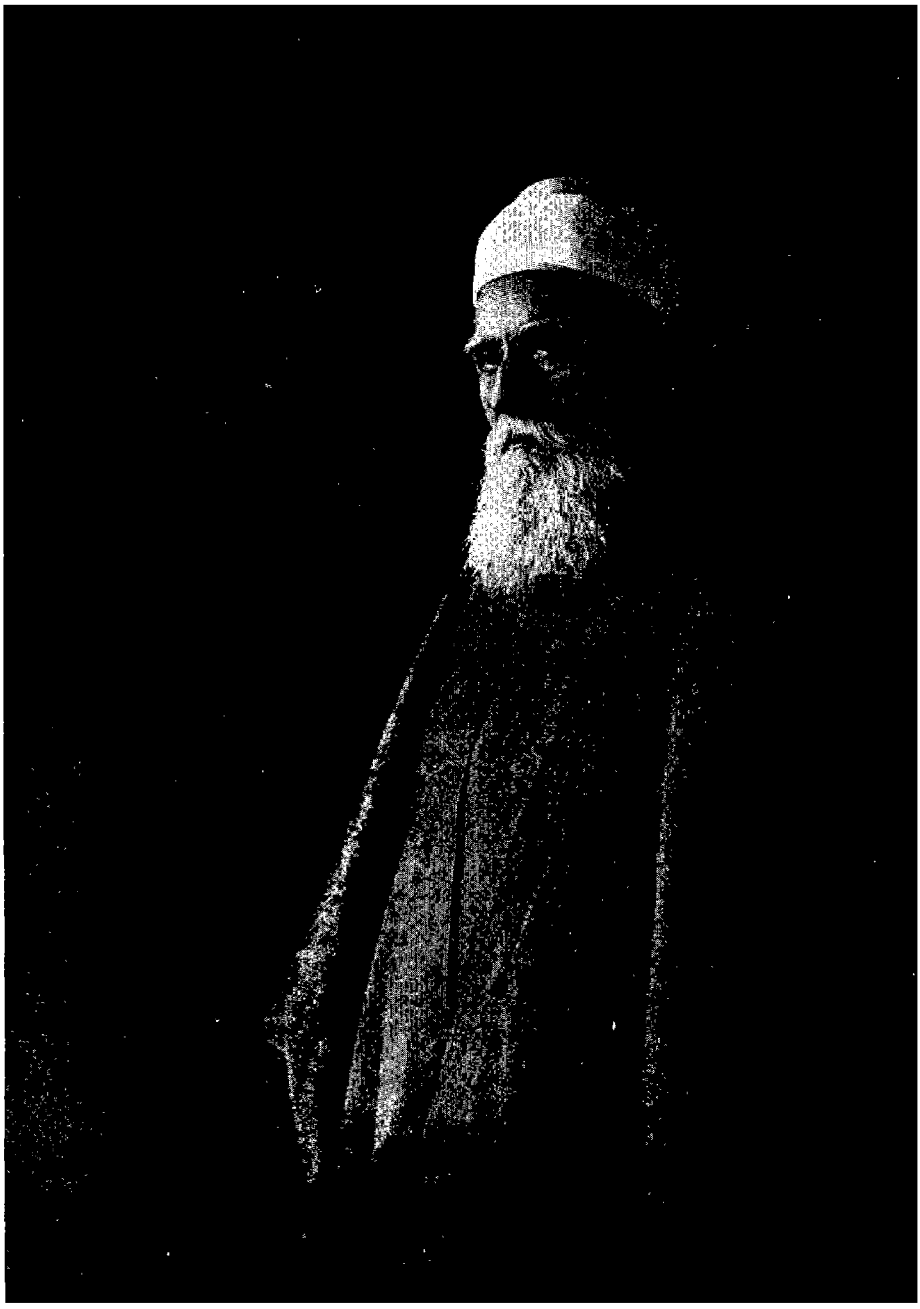
And O, ye heralds of the Golden Age!
Promise of Prophets, dream of every sage,—
The Master calls ye. Rise ye up and go
To spread the news, that all the world may know!

From East to West—from Maine to Golden Gate,
Throughout this land, O hasten! Do not wait!
And to the southland, to old Mexico,
To Central, South America He bids ye go!

O islands of the east and western sea,
Thou too rejoice! The Truth shall come to thee.
A host of heralds from the Lord of Lords,
Thy glad deliverance from bonds affords!

And thou—the Mother-Continent of ours—
So sorely pressed by grisly war's dark powers—
To Europe comes the message of release,
The one assurance of a lasting Peace!

(Continued on page 53)



"O waiting world, Behold! The Master stands

.

O Lordly host, Abdul-Baha commands!"

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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TABLET FROM ABDUL-BAHA

He Is God!

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depnd upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Vol. 10 Azamat 1, 75 (May 17, 1919) No. 4

ALLAH'O'ABHA!

The dark clouds of outer separation between the Orb of the Covenant and the Bahais in the west have been entirely scattered through the appearance of nine new Tablets brought by Mirza Ahmad Sohrab from the presence of Abdul-Baha.

The messenger proclaimed them: The Divine Plan and Charter of the New Age.

The far-reaching significance and the power of these Tablets unveiled at the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress dazzled the spiritual sight of all who attended those never-to-be-forgotten meetings..

Abdul-Baha cabled: "Let this be the Convention of the Covenant." It was.

It is the hope and intention of the STAR OF THE WEST to reflect, insofar as possible, the brilliancy of that epoch-making event.

In this issue we publish the first of the new Tablets, together with talks given at the first session.

We are also happy in presenting as a title page to this issue a cover design created by Carl Scheffler, and a poem by Joseph H. Hannen entitled "The Call" both prompted by the spirit of this new hour.

—*The Editors.*

The Call

(Continued from page 50)

O Eastern land! Vast China and Japan!
Thy pride returneth, as of ancient man!
Thy Great Redeemer standeth at the door,
His heralds hasten—joy forevermore!

O eager world, Thy waited Lord is here!
Fill hearts with hope, abandon every fear.
Forgotten hate, let love reign all-supreme.
And lo accomplished is the Golden Dream!

O ye who know, the Master calleth ye
To rise and serve, that all the world be free!
As millions rose, a few brief moons ago—
To offer life to vanquish threat'ning foe—

So shalt ye rally to the Heavenly King,
And life and all to His Cause gladly bring;
Content and happy if it be to die
Or live in exile if but He be nigh.

Count not the cost, ye Army of our God,
Thine is the noblest field man ever trod.
Thy victory is certain as the sun,
Thy fame eternal when the conflict is won!

O Heav'nly world! The Kingdom soon to be,
Where God shall reign o'er all, from sea to sea;
Where men of every race shall do His will,
And love of everyman each heart shall fill.

O Lordly host, Abdul-Baha commands!
Advance ye, conquer near and distant lands.
"Allah'o'Abha!" is the battle-cry—
Eternal life to those who else must die!

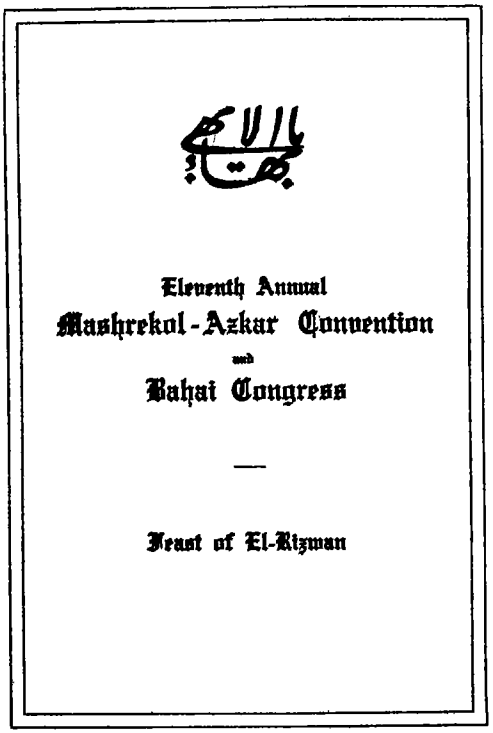
The great new charters of the world are read!
The Word hath spoken—now thy feet must tread,
From north to south, from east to west, the world,
Till far and near His banner is unfurled!

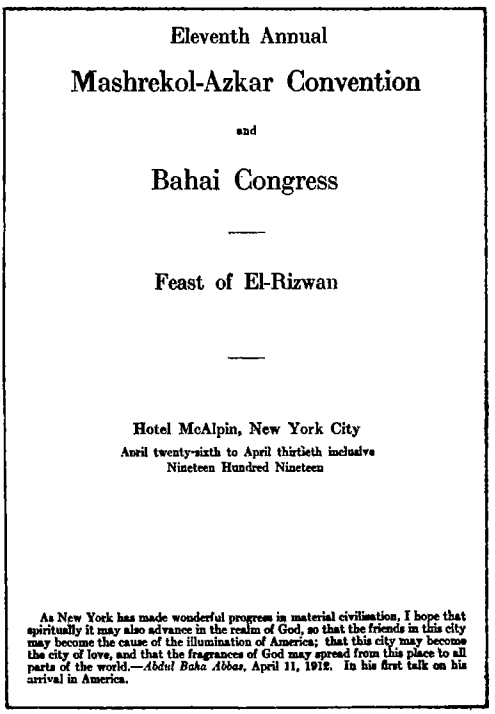
Washington, D. C., April 21, 1919.

The Convention of Abdul-Baha

By Joseph H. Hannen

THE convocation of the friends held in New York City, April 26-May 1, 1919, stands out as a unique event in the history of the Bahai Cause and one which will be forever memorable. When one realizes the lapse of time, weeks and months growing into years, during which communication on the material plane had been interrupted, the absolute joy of receiving the Words of Life, not only in single messages but literally in a volume of general Tablets and advices, explanations and exhortations, will be better understood. The presence at this Convention of our dear brother, Mirza Ahmad Sohrab, who was with Abdul-Baha from 1912 to the end of 1918, when he was sent direct to America, the bearer of precious documents and wonderful, epoch-making instructions, in itself made the occasion historic in the Bahai annals. Added to that, several cablegrams, received during the progress of the sessions, attested the presence of the Beloved with us, in spirit—a presence which was most manifest to all. "Let this be the Convention of the Covenant!"—these words, flashed across the oceans, burned into the hearts of all, and the response was perfect. As day by day the general Tablets were read, and the words given in connection with each presented to us, the plan unfolded before our delighted spiritual eyes and all present were literally swept onward and forward upon the gales of spirituality which proceeded from the Center of spiritual power in the world.





The attendance at this Convention was larger than ever before. The immense banquet hall of the McAlpin Hotel was filled to overflowing at the Feast of Riz-

wan and hundreds were unable to gain admission. The assembly hall was crowded at each of the sessions of the Congress, nine in number, while the same hall was well filled at the meetings of the Convention.

The fact that while we were gathered, discussing plans for spiritual union and harmony throughout the world, the delegates at Paris, in the Peace Conference, were meeting to establish the new world conditions politically, economically and socially, lent a peculiar power and significance to the gathering of the friends in the metropolis of the new world. Since the last Convention, the thunder of the cannon and the rattle of musketry had been stilled, and the nations of the world, under the terms of the armistice, await the verdict of their representatives, gathered in solemn conclave. Who would have dreamed, ten years ago, when the First Bahai Temple Unity Convention was held in Chicago, that the events of the world drama, so graphically portrayed by BAHA'O'LLAH and emphasized by Abdul-Baha, would come to such a rapid culmination! It is within the ready recollection of many of us, that the Bahai teachings were called "ahead of the times" and termed a dream philosophy, perhaps adapted to some future age of the world. And now, how rapidly "the times" have caught up with The Message, so that today men talk the world over in terms of international, nationalism and world unity, strange to their minds and tongues, but familiar to the Bahais.

A striking feature of the Feast of Rizwan was the presence and participation of several clergymen and leaders in other broad lines of thought,—chiefly those who had been reached and touched by Abdul-Baha when he was in America in 1912. Their words were akin to our teachings, and they—happily privileged to stand upon a higher plane than that of orthodoxy—sensed the need of what the Bahai teachings offer. The high-

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MISS JULIA LEHMAN — MISS SEGLER

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RECEPTION AND FEAST OF EL-RIZWAN

5 P.M., Saturday, April 26th

Reception in Congress Hall to all delegates and friends.
Receiving
The Executive Board of Bahai Temple Unity
Board of Nine of New York Assembly,
Representatives of all group meetings in New York and vicinity.

6 P.M. Feast of El-Rizwan

Chairman
MRS. ALICE IVES BREED, New York City

PRAYER
MOTHER BEECHER

SONGS
MAUD GAUDREAUX
(At the piano—Mrs. McClean)

MR. MOUNTFORT MILLS
Greeting from New York and vicinity

Tablet—Woman's Station in this Great Day
Read by MARY HANFORD FORD

Greetings from MR. TOPAKYAN,
Acting Consul General for Persia in New York

MIRZA AHMAD SOHRAB

REV. M. HALLIMOND, Bowery Mission

REV. PERCY STICKNEY GRANT, Church of the Ascension

REV. DR. W. N. GUTHRIE, St. Marks-in-the-Bouwerie

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est notes of jubilation and the strongest messages of hope were given by the Bahai speakers. Truly, the world has had no more significant gathering in its history. And as the Tablets were read which represent the Charter of the New Age, and which outline in no uncertain terms the part America is to play in the spiritualization of the world,—there was joy abundant and hope unbounded, to offset all the doubt and uncertainty which the epoch of reconstruction brings to those lacking the spiritual insight and the hope of the age.

Verily, the Convention of the Covenant was and is unique, like the Center of the Covenant, who was with us as surely as the heart of each auditor—unseen, yet filling the body spiritual with the very life-blood of the Spirit,—to be translated into deeds and actions, the effect of which shall never die!

RESPONSE TO GREETINGS

REV. ALBERT R. VAIL

PRAYER

REV. HOWARD C. IVES

The quotations following in this program are extracts from the Tablets and Words of Explanation, which are to be unveiled during this Congress.

FIRST SESSION BAHAI CONGRESS

9 o'clock P. M., Saturday, April 26th

Chairman

MOUNTFORT MILLS, New York City

ORGAN "Barcarolle" *Tschaikowski*

WILLIS ALLING

The Kingdom of God is like unto a farmer who comes into possession of a piece of pure and virgin soil. Heavenly seeds are scattered therein, the clouds of divine providence pour down and the rays of the Sun of Reality shine forth.—*Abdul Baha Abbas.*

HARLAN FOSTER OBER, Cambridge, Mass.

"Purposes and Hopes of the Congress"

HARP

ANNA W. LAWRENCE

MIRZA AHMAD SOHRAB

"Unveiling of the Divine Plan,"

Tablet No. 1 and Tablet No. 2 to the Northeastern States, revealed by Abdul Baha

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Unveiling of Tablets

MARGARET P. RANDALL and BERTHA HOLLEY

Chairman

Reading of Commune appearing at the end of the Tablet

MIRZA AHMAD SOHRAB

Chanting of Commune in Persian

SECOND SESSION BAHAI CONGRESS

3 o'clock P. M., Sunday, April 27th

Chairman

HOWARD MACNUTT, Brooklyn

ORGAN PRELUDE

WILLIS ALLING

Like unto the cup-bearers of eternity, turn ye round in the assemblages of mankind, the over-flowing goblets of guidance and intoxicate them with the wine of the Love of God.—*Abdul Baha Abbas.*

LOUIS G. GREGORY, Washington

"The Power of the Holy Spirit"

MRS. AGNES S. PARSONS, Washington

"Words of Baha'o'llah"

ENGLISH SONGS

RUANO BOGISLAV

Praise be to God that the gloomy night of ignorance has flitted away across the receding ages, and the bright dawn of intelligence and wisdom is becoming visible. Praise be to God that the cold winter of fanaticism and bigotry, with its chilling hand and irrational heterodoxy has come to an end, and the soul refreshing springtime of the imperishable flowers and hyacinths of universal love and toleration, has dawned, perfuming all the nostrils with the sweet odors of trust and confidence. —*Abdul Baha Abbas.*

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Opening of the Convention and Congress—The Feast of El-Rizwan

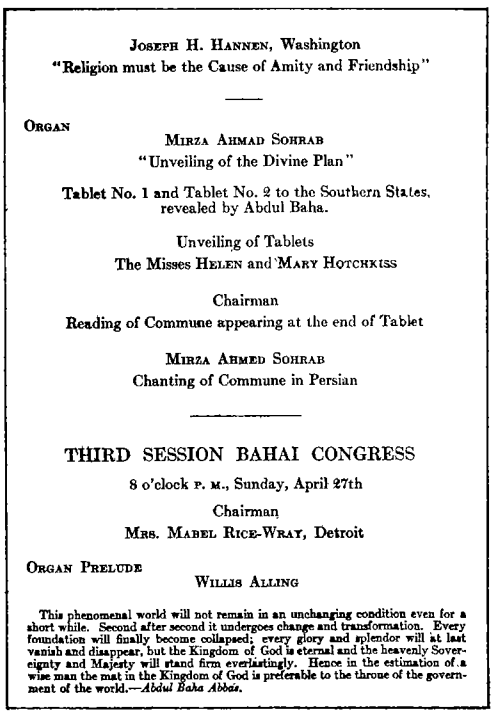
BY LOUIS G. GREGORY

THE conditions which marked the opening of the Eleventh Annual Mashrekol-Azkar Convention were in every way favorable to ideal happiness. This season of bounty began with a reception in Congress Hall of the McAlpin Hotel. Those receiving were the members of the Executive Board of Bahai Temple Unity, the Board of Nine of the New York Assembly and representatives of all group meetings in New York City and the vicinity. The exchange of greetings and handshakes were all so hearty and sincere as to show traces of the eternal bond of unity. All differences seemed so remote as to belong to a past age.

"Forget strangeness; gaze toward

oneness!'' This divine exhortation seemed to be in the thought, manners and conduct of each and all.

The reception over, the friends entered the Banquet Hall, led by Mrs. Alice Ives Breed of New York. She was immediately followed by a brilliant array of speakers who were to adorn the Feast of El-Rizwan (Paradise), commemorating the Declaration of BAHA'O'LLAH. A dinner was served to the assembled



JOSEPH H. HANNEN, Washington
"Religion must be the Cause of Amity and Friendship"

ORGAN

MIRZA AHMAD SOHRAB
"Unveiling of the Divine Plan"

Tablet No. 1 and Tablet No. 2 to the Southern States, revealed by Abdul Baha.

Unveiling of Tablets
The Misses HELEN and MARY HOTCHKISS

Chairman
Reading of Commune appearing at the end of Tablet

MIRZA AHMED SOHRAB
Chanting of Commune in Persian

THIRD SESSION BAHAI CONGRESS

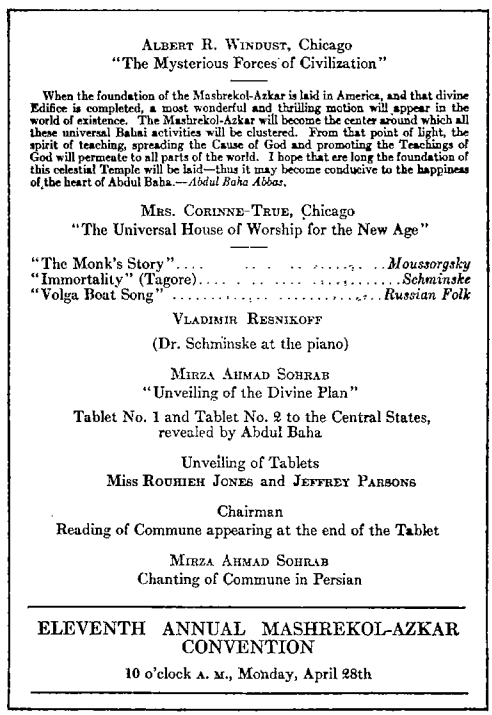
8 o'clock P. M., Sunday, April 27th

Chairman
MRS. MABEL RICE-WRAY, Detroit

ORGAN PRELUDE
WILLIS ALLING

This phenomenal world will not remain in an unchanging condition even for a short while. Second after second it undergoes change and transformation. Every foundation will finally become collapsed; every glory and splendor will at last vanish and disappear, but the Kingdom of God is eternal and the heavenly Sovereignty and Majesty will stand firm everlastingly. Hence in the estimation of a wise man the mat in the Kingdom of God is preferable to the throne of the government of the world.—*Abdul Baha Abbas.*

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ALBERT R. WINDUST, Chicago
"The Mysterious Forces of Civilization"

When the foundation of the Mashrekol-Azkar is laid in America, and that divine Edifice is completed, a most wonderful and thrilling motion will appear in the world of existence. The Mashrekol-Azkar will become the center around which all these universal Bahai activities will be clustered. From that point of light, the spirit of teaching, spreading the Cause of God and promoting the Teachings of God will permeate to all parts of the world. I hope that ere long the foundation of this celestial Temple will be laid—thus it may become conducive to the happiness of the heart of Abdul Baha.—*Abdul Baha Abbas.*

MRS. CORINNE TRUE, Chicago
"The Universal House of Worship for the New Age"

"The Monk's Story"..... *Moussorgsky*
"Immortality" (Tagore)..... *Schminske*
"Volga Boat Song"..... *Russian Folk*

VLADIMIR RESNIKOFF
(Dr. Schminske at the piano)

MIRZA AHMAD SOHRAB
"Unveiling of the Divine Plan"

Tablet No. 1 and Tablet No. 2 to the Central States, revealed by Abdul Baha

Unveiling of Tablets
Miss ROUHIEH JONES and JEFFREY PARSONS

Chairman
Reading of Commune appearing at the end of the Tablet

MIRZA AHMAD SOHRAB
Chanting of Commune in Persian

ELEVENTH ANNUAL MASHREKOL-AZKAR CONVENTION

10 o'clock A. M., Monday, April 28th

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friends who in number overflowed the banquet hall. It is estimated that more than six hundred persons were present.

Mrs. Breed happily expressed the spirit of the feast and in well chosen words introduced each speaker. Mother Beecher opened with a beautiful prayer selected from the revealed words. Mrs. Maud Gaudreaux sang to a very responsive audience, Mrs. McClean presiding at the piano.

Mr. Mountfort Mills in behalf of the New York Assembly, greeted the friends, expressing with genial warmth the spirit of the occasion, its deep significance being the great tie which binds all the assemblies together in the Center of the Covenant.

Mrs. Mary Hanford Ford showed clearly how the birth of a great spirit in the world marks the dawn of a new era. The whole world will later realize the comradeship and love, the capacity for which is created by BAHA'O'LLAH. All battles must cease and all discord be banished so that the great peace may enter every heart.

Mirza Ahmad Sohrab, who has been with Abdul-Baha for the past seven years said, "I have only to bring a message of love and unity from Abdul-Baha, the Center of the Covenant of BAHA'O'LLAH. Both BAHA'O'LLAH and Abdul-Baha endured countless sufferings in order to create the happy faces seen at this feast.'' Abdul-Baha is now looking toward America as that nation which is the hope of the nations whose principles of ideal justice and freedom will

prevail. The Bahai teachings reveal the means of tranquillity for each and all. The league of nations for which the statesmen are now striving, was provided for in the Book of the Manifestation sixty years ago. In his wonderful Tablets to the President of the United States and to the Emperor of Germany, he overturned slavery and oppression. Abdul-Baha has praised President Wilson as one who is trying to serve humanity.

Mr. Topakyan, acting Consul General for Persia, expressed deep reverence for Abdul-Baha whom he referred to as "our beloved Master." He hoped God would sustain his every effort to spread teachings fraught with so much good to humanity. Such teachings are the real property of all peoples.

Mr. Charles Mason Remey responding, said, "Our noblest emotions are too deep for speech. It is difficult to voice what the friends from all parts of the country who have assembled here now feel. We are happy to be again in communication with Abdul-Baha after years of separation. Through the confirmations of the Center of the Covenant the teachings are to go to all parts of the world. He has shown us how he values deeds."

Rev. Percy Stickney Grant, rector of the Church of the Ascension, the first among the churches to welcome Abdul-Baha upon his arrival in America, was the next speaker. He said his church had been greatly blessed in having such a teacher and servant as Abdul-Baha. If the church stands for anything, it should be love and peace. Certainly we ought always welcome any reinforcements. We are of one kin. The world needs spiritual outlook. Therefore the Bahai Movement has a work to do and a place to fill. Introspection and communion marked its beginning in a garden. But it could not stay in a garden. It became the religion of a prison. The outcome of religion is to carry the spirit of the garden to the life of a crowd.

FOURTH SESSION BAHAI CONGRESS

3 o'clock P. M., Monday April 28th

Chairman
HORACE HOLLEY, New York

ORGAN PRELUDE
WILLIS ALLING

The Heavenly Irrigator appeared 70 years ago in Persia and taught His disciples how to flood the dry fields of the hearts. Through His knowledge and Inspiration they were enabled to transform the waste deserts of the minds and souls into the luxuriant gardens in which the rivers of light are flowing from the inaccessible Mountains of God.

Learn ye perseverance from your Universal Teacher, Baha'o'llah, who was not disheartened by any obstacle from irrigating the hearts of humanity. Kings and nations arose against Him, and banished Him to distant lands and countries. Nevertheless, whenever He entered a new place, fearlessly He occupied His time in the spiritual irrigation and the sowing of the seeds of knowledge and wisdom in the prepared fields of the Spirit.—*Abdul Baha Abbas.*

DR. FREDERICK W. D'EVELYN, San Francisco
"The Power of the Influence of Baha'o'llah"

For every head they must make a heavenly crown of self-sacrifice; for every neck a necklace studded with the scintillating jewels of humility; for every ear an earring of Truth and obedience; for every hand a bracelet of universal service, and for every finger a ring of sympathy; so that the wonders and beauty of the world of the Kingdom may encircle the globe.—*Abdul Baha Abbas.*

MRS. MARY HANFORD FORD
"To Live the Life"

"Song of Faith"..... *Chaminade*
RUTH WALES RANDALL

MIRZA AHMAD SOHRAB
"Unveiling of the Divine Plan"

Tablet No. 1 and Tablet No. 2 to the Western States, revealed by Abdul Baha

HARP

Unveiling of Tablets
MISS LENORE POWELL—MISS JUANITA STORCH

Chairman
Reading of Commune appearing at the end of the Tablet

MIRZA AHMAD SOHRAB
Chanting of Commune in Persian

FIFTH SESSION BAHAI CONGRESS

8 o'clock P. M., Monday, April 28th

Chairman
GRACE OBER, Cambridge, Mass.

ORGAN PRELUDE
WILLIS ALLING

The Bounties of God are not monopolized, the Favors of the Lord are not localized. The doors of the Kingdom of Abha are open to all. In the religion of the Blessed Perfection there are no Brahmans and Pariahs. His Graces are all encompassing, all-inclusive. Only let the hearts be pure, the rays of the Sun of Reality will reflect therein, be he black or white, red or yellow.—*Abdul Baha Abbas.*

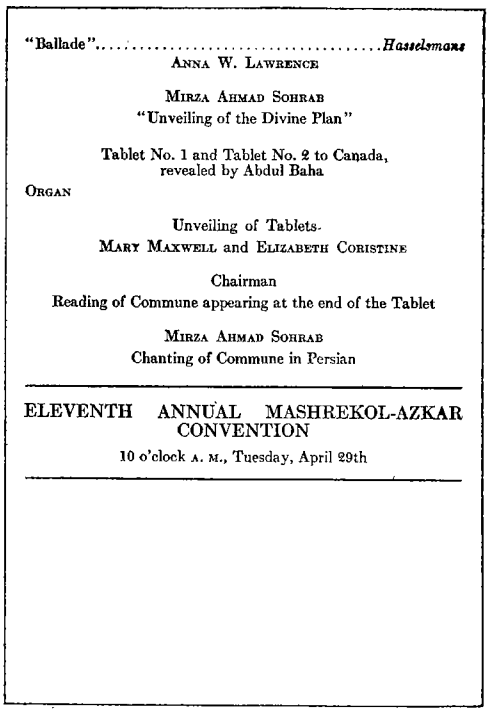
URBAIN LEDOUX
"The Oneness of the World of Humanity"

Do ye not look upon the smallness of your number and the multitudes of the nations. Five grains of wheat will be endued with heavenly blessing, whereas a thousand tons of tares will yield no results or effect. One fruitful tree will be conducive to the life of society, whereas a thousand forests of wild trees offer no fruits. The plain is covered with pebbles, but precious stones are rare. One pearl is better than a thousand wildernesses of sand; espécially this Pearl of Great Price, which is endowed with Divine Blessing. Ere long thousands of other pearls will be born from It. When that Pearl associates and becomes the intimate of the pebbles, they also all change into pearls.—*Abdul Baha Abbas.*

MAY MAXWELL
"The Seed Sowing of the Ages"

It must solve the problem of economics and carry divine healing, sympathy into mills, factories and crowded streets. Good hearts are most essential. If favored but unloving hearts remain heedless the structure of the world will be destroyed. It is hoped that the Bahai Movement will renew and rear the structure of the divine civilization.

Mr. Albert Martin, president of the



"Ballade"..... *Hasselmans*

ANNA W. LAWRENCE

MIRZA AHMAD SOHRAB

"Unveiling of the Divine Plan"

Tablet No. 1 and Tablet No. 2 to Canada, revealed by Abdul Baha

ORGAN

Unveiling of Tablets.

MARY MAXWELL and ELIZABETH CORISTINE

Chairman

Reading of Commune appearing at the end of the Tablet

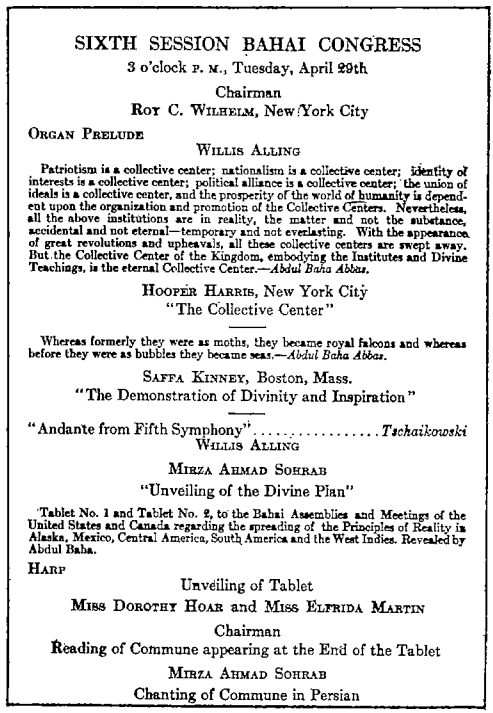
MIRZA AHMAD SOHRAB

Chanting of Commune in Persian

ELEVENTH ANNUAL MASHREKOL-AZKAR CONVENTION

10 o'clock A. M., Tuesday, April 29th

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SIXTH SESSION BAHAI CONGRESS

3 o'clock P. M., Tuesday, April 29th

Chairman

ROY C. WILHELM, New York City

ORGAN PRELUDE

WILLIS ALLING

Patriotism is a collective center; nationalism is a collective center; identity of interests is a collective center; political alliance is a collective center; the union of ideals is a collective center, and the prosperity of the world of humanity is dependent upon the organization and promotion of the Collective Centers. Nevertheless, all the above institutions are in reality, the matter and not the substance, accidental and not eternal—temporary and not everlasting. With the appearance of great revolutions and upheavals, all these collective centers are swept away. But the Collective Center of the Kingdom, embodying the Institutes and Divine Teachings, is the eternal Collective Center.—*Abdul Baha Abbas.*

HOOPER HARRIS, New York City

"The Collective Center"

Whereas formerly they were as moths, they became royal falcons and whereas before they were as bubbles they became seas.—*Abdul Baha Abbas.*

SAFFA KINNEY, Boston, Mass.

"The Demonstration of Divinity and Inspiration"

"Andante from Fifth Symphony"..... *Tschaikowski*

WILLIS ALLING

MIRZA AHMAD SOHRAB

"Unveiling of the Divine Plan"

Tablet No. 1 and Tablet No. 2, to the Bahai Assemblies and Meetings of the United States and Canada regarding the spreading of the Principles of Reality in Alaska, Mexico, Central America, South America and the West Indies. Revealed by Abdul Baha.

HARP

Unveiling of Tablet

MISS DOROTHY HOAR and MISS ELFRIDA MARTIN

Chairman

Reading of Commune appearing at the End of the Tablet

MIRZA AHMAD SOHRAB

Chanting of Commune in Persian

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New York branch of the Ethical Society, responded in a speech replete with brilliant epigrams. He took great pleasure, he said, in his personal friendship with the Bahais and has been a grateful student of the teachings for twenty-seven years. He said that some people regarded tolerance as the acme of spiritual perfection. But the Bahais had a higher virtue than tolerance; they showed appreciation. Their spirit and attitude was eclectic not polemic. They approve of everything that enriches spiritual life. It is the universal aspiration of faith. Man should ever seek the upper zone of his being. Unity is the master word of the hour. The Parliament of Religions may be forgotten but the Bahai Day is the sublime horizon beyond sectarian boundaries. It is not a sect but a fellowship. It appeals to all sects. It is not an organization but the triumph of Truth.

Rev. Dr. W. N. Guthrie, rector of St. Marks-in-the-Bouwerie, a church which gives a home to the Bahais for a weekly meeting, was the next speaker. He felt that the Bahais would be interested to know about a statement recently made in a book written by a prominent Presbyterian, Loring Brown, who wonders at the mystery of the unknown God. He expresses amazement that a man so learned and wise as the Roman philosopher Seneca, could have spoken of Christianity only with bitter contempt. Therefore he questions, "How can we in our day know that we have seen the end of all the revelations of God?" Dr. Guthrie thought that such reflections would

make the orthodox quite uncomfortable. While he expected to live and die a Christian, he could not be narrow. He was not interested in sources but joined the river where it enters the sea, where all unite. He said, "We are all getting mixed up. We must all be decent or perish. The religion that makes people decent is preferred. To convert a decent Buddhist into an indecent Christian is absurd. But to change an indecent man of one faith into a decent man of another is progress. All must be left the freedom of choice. We cannot enslave others without degradation to ourselves. The program of the Bahais is a big one. In the Bahai Movement the spirit has a new power." He hoped he would continue to have the honor of friendship with the Bahais.

Mr. Gibran of New York, said, "One of the most beautiful things in religion is the statement revealed by God: 'I was a hidden Treasure and I created man that I might be known.' By drawing closer together we get nearer to God, richer in His knowledge. Those who think that the fighting spirit and success in arms alone make a first class people have yet much to learn. The universal note of harmony is the music of the spheres."

Rev. Albert R. Vail, the last speaker, gave an address which in loftiness of thought and beauty of expression, was a fitting climax to the speeches of the evening. He explained that the Bahai Movement is the springtime of regeneration for the whole world. It is the freedom of man to flow in the current of the will of God. He dwelt upon the simplicity and beauty of the life of Abdul-Baha, who not only reflects the light of the New Day but unites its Gospel, because he is selfless. In him the Word is made flesh and lives a human life. The divine love and bounty which radiate from him, the Center of the Covenant, set all hearts aglow.

Rev. Howard C. Ives in great spiritual

SEVENTH SESSION BAHAI CONGRESS

8 o'clock P. M., Tuesday, April 29th

Chairman

ZORAYA FRASER CHAMBERLAIN, Boston

ORGAN PRELUDE

WILLIS ALLING

It is the hope of Abdul Baha that just as ye are confirmed and assisted on the Continent of America, ye may also be confirmed and assisted in other Continents of the globe;—that is, ye may carry the fame of the Cause of God to the East and to the West and spread the Glad-tiding of the appearance of the Kingdom of the Lord of Hosts throughout the five Continents of the world.—*Abdul Baha Abbas.*

CHARLES MASON REMEY, Washington

"The Meeting of the East and the West"

In the matters of this world, however much man may strive and work to the point of death, he will be unable to earn the abundance, the freedom and the independent life of a small bird. This proves and establishes the fact that man is not created for the life of this ephemeral world:—nay, rather, is he created for the acquirement of infinite perfections, for the attainment to the sublimity of the world of humanity, to be drawn nigh unto the Divine Threshold, and to sit on the throne of Everlasting Sovereignty!

ALFRED E. LUNT, Boston

"The Solution of the Economic and Industrial Problem."

SONG—Cosmopolitan Group

(French, Italian, Russian, German, Persian)

RUANO BOGISLAV

MIRZA AHMAD SOHRAB

"Unveiling of the Divine Plan"

Tablet No. 1 and Tablet No. 2 to the Bahai Assemblies and Meetings of the United States and Canada regarding the spreading of the Principles of Reality in the Islands of the Pacific Ocean, Australia, New Zealand, Tasmania, Asia, Africa and Europe. Revealed by Abdul Baha.

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HARP

Unveiling of Tablets

ZEENAT KHANOUM and MISS JESSIE REVELL

Chairman

Reading of Commune appearing at the end of the Tablet

MIRZA AHMAD SOHRAB

Chanting of the Commune in Persian

EIGHTH SESSION BAHAI CONGRESS

8 o'clock P. M., Wednesday, April 30th

Chairman

WILLIAM H. HOAR, Fanwood, N. J.

ORGAN PRELUDE

WILLIS ALLING

The Blessed Person of the Promised One is interpreted in the Holy Books as the Lord of Hosts, *i.e.*, the heavenly armies! By heavenly armies those souls are intended who are entirely free from the human world, transformed into celestial spirits and have become divine angels.—*Abdul Baha Abbas.*

REV. HOWARD C. IVES, New York City

"The Coming of the Promised One"

The Power of the Covenant will protect the Cause of Baha'o'llah from the doubts of the people of error. It is the fortified fortress of the Cause of God and the firm pillar of the religion of God. Today no power can conserve the oneness of the Bahai world save the Covenant of God; otherwise differences like unto a most great tempest will encompass the Bahai world. It is evident that the axis of the oneness of the world of humanity is the power of the Covenant and nothing else. —*Abdul Baha Abbas.*

DR. ZIA M. BAGDADI, Chicago, Ill.

"The Most Great Characteristic, the Center of the Covenant"

"The Fountain".....*Zabel*

ANNA W. LAWRENCE

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attraction and earnestness, read the closing prayer from the holy Words, the benediction of the Feast of Paradise.

This celebration of the Feast of El-Rizwan was the beginning of a series of meetings which constitute a great event in the history of the Cause. As these gatherings continued from day to day the eloquence of the speakers attained new heights and the faith of the friends and attraction of the hearts grew greater

The sources of life, to which the friends looked, were the Tablets of Abdul-Baha, unveiled at each session of the Congress, unfolding to the hearts and minds the majestic power and unapproachable eloquence of the Word of God. It was the conquest of the might of the Covenant of BAHA'O'LLAH over all regions of the earth. Praise be to God, "who hath awakened us and made us conscious. Verily out of the stones

MIRZA AHMAD SOHRAB
"Unveiling of the Divine Plan"
"Teaching Tablet of General Instructions"
Revealed by Abdul Baha.

HARP

Unveiling of Tablets
MISS AMY K. WILKINSON and MISS PEARL PORTER

Chairman
Reading of Commune appearing at the end of the Tablet

MIRZA AHMAD SOHRAB
Chanting of the Commune in Persian

NINTH SESSION BAHAI CONGRESS
8 o'clock P. M., Wednesday, April 30th

Chairman
JULIET THOMPSON, New York

ORGAN PRELUDE
WILLIS ALLING

The time is your time! The hour is your hour! Make ye firm steps! Raise ye your voices! Unstop your ears! Unloose your tongues in His glorification! Let the different aims revolve around the one great Aim, and submerge all the varieties of opinion in the Colorless Sea of the Love of Baha'o'llah!

WILLIAM H. RANDALL, Boston, Mass.
"The Doors of the Kingdom are Opened"

Serve ye your fellowmen. Help them under all circumstances. Inspire them with your faith and ennoble them with your example. The Blessed Perfection has destined for you this Divine Station. Work ye so that you may attain thereunto. He has prepared for you a most brilliant crown—not a crown of an empire but the Crown of social and spiritual service. Place it on your heads. He has spread before you a banquet, adorned with all kinds of heavenly food. Gather ye around it and do not deprive yourselves thereof. The Sun of His Mercy is shining. The Rains of His Clemency are pouring down. The Breezes of His Providence are wafting and the Ocean of His Bestowals is waving. Hasten ye! Hasten ye!

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REV. ALBERT R. VAIL, Chicago, Ill.
"The Servant of God"

"Floods of Spring"..... *Rachmaninoff*
"Le Mirror"..... *Ferrarri*
"My Lovely Celia"..... *Monro*
ALMA CLAYBURGH

MIRZA AHMAD SOHRAB
"Unveiling of the Divine Plan"
The 14 original Tablets. Revealed by Abdul Baha

Chairman
Reading of Commune appearing at the end of the Tablet

MIRZA AHMAD SOHRAB
Chanting of the Commune in Persian

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and greater. Mirza Ahmad Sohrab, the trusted messenger who came directly from the holy presence of Abdul-Baha, bringing the Tablets to America, spoke at every session, giving evidence of a new power which astonished as well as pleased his friends of long ago. It was a happy thought, too, on the part of the program committee to have among the speakers at the opening, some great souls who have not outwardly identified themselves with the Cause, but whose expressions so clearly showed the divine fire which consumes the veils.

He can raise up children unto Abraham" and out the dust has He chosen instruments for His mention and praise!

The first session of the Congress on the same evening followed the Feast of El-Rizwan. Mr. Mountford Mills, of New York, presided. Mr. Harlan Foster Ober, of Boston, was introduced. In beautiful words which seemed to flow as a limpid stream, Mr. Ober impressed upon all the greatness of the occasion when the Divine Plan for teaching the whole world the lessons of peace and righteousness was to be revealed. He referred to the cycle

of Christ and showed what wonderful results had been accomplished by those earnest souls who were his disciples and who took up the responsibility of enlightening the world by conveying his message. Even greater results are to be accomplished in this the Day of God and all are to be moved to a greater efficiency in service.

Mirza Ahmad Sohrab followed with his first address, after which, to the soulful and sweet music of the harp and amid surroundings of beauty and fragrance, the Tablets to the Northeastern States were unveiled. Margaret P. Randall and Bertha Holley drew aside the curtains showing the Tablet in Persian beautifully embossed and framed. Beneath the Tablet was seen a colored map of the Northeastern States, the section addressed. The reading of the commune at the end of the Tablet and its chanting in Persian by Mirza Ahmad Sohrab concluded, brought to a close an evening of sustained interest and great impressiveness.

Address by Mr. Alfred Martin, of New York

Delivered at the Feast of El-Rizwan, Hotel McAlpin, New York City, Saturday evening, April 26th, 1919. Stenographically reported.

MEMBERS and fellow friends of the Bahai Movement: I want, at the outset, to express the very genuine pleasure it gives me to be here tonight. Among the many reasons that I might cite for the feeling of that pleasure is not only the personal friendship I have enjoyed with the men to whom your presiding officer has just referred, but also because I have been for the last twenty-seven years a very sympathetic and grateful student of the Bahai teaching.

If you were to ask me what there is in this Movement that has drawn me to it, that makes such a peculiarly powerful appeal, I should say, in the first place, that it stands for appreciation, the noblest word in the vocabulary of the human soul, a word which represents something far nobler than even tolerance, though in the judgment of so many people this is still regarded as the very acme of spiritual attainment. Tolerance is "the willing consent to have other people hold opinions different from your own." I quote the definition as given by the lamented Phillips Brooks. Tolerance always seems to me to have a certain measure of concession about it. We tolerate what we cannot help and would put out of the way if we could. Tolerance always implies a certain measure of patronizing condescension. The man who tolerates is very apt to assume an air of spiritual conceit, or superiority, which is inevitably and irresistibly spurned. I cannot agree with those who think that tolerance is the loveliest flower on the rose-bush of liberalism. Rather should I say that that loveliest flower is described only by the word appreciation, for that is the spirit which is dissatisfied with tolerance, which is altogether out of patience with mere forbearance and which blushes at persecution.

Appreciation is the spirit which takes the eclectic rather than the polemical attitude toward every great teacher and it is this characteristic in your Bahai Movement, I say, that primarily drew me toward it and caused it to make so strong an appeal. You bow before every master be he Zoroaster, Jesus, the Buddha, Mohammed, or any other that may be named. If I understand you aright, you go to these great teachers, not in a controversial but in a teachable spirit, asking of each one, "What have you to offer that we can borrow toward the enrichment and enhancement of the spiritual life?"

I take it that you in your Movement look upon the 137 sects into which the

Christian religion has been divided as though they were the stops and pedals of some great organ, some emphasizing the essential notes, others stressing the merely ornamental notes, but no one of itself giving forth the full-orbed music, but the harmonious blending of the individual melodies producing the symphony of universal aspiration and faith. That same spirit of appreciation causes you to recognize the fact that differences of climate, of racial origin, differences of environment, have given rise to varying expressions of one and the same spiritual sentiments, wonder, awe, reverence, aspiration, worship; so that whether it be the Aztec, bowing before his feathered god, or whether it be the New Zealander, bowing before his shapeless block; or whether it be the Mohammedan, prostrate in front of his mosque; or, again, the Christian, praying to his Father in heaven; or whether it be the cosmic theist, communing with "the infinite and eternal Energy," it is everywhere one and the same spiritual hunger, one and the same manifestation of passion to make progress in the upper zones of his being that is disclosed.

And then, perhaps, as a further ground for the powerful appeal that your Movement has made to me, I would mention the emphasis that you lay so persistently upon unity,—the master-word of the hour. And if I may dare to say it,—precisely as the first Hague Conference foreshadowed the coming of a successful League of Nations, so the World's Parliament of Religions, at Chicago, foreshadowed the coming fulfillment of the Bahai dream. Of that dream of religious fellowship I can say only that in my judgment it is nothing less than sublime, for its horizon expands far beyond any sectarian boundaries.

Just now we are witnessing a most interesting experiment fathered by our friends of the Episcopal Church,—a "World-Conference on faith and order," the preparations for which I have been following very closely for the past nine years. It may be that the immediate purpose of that world-conference will fall short of its sublime ambition, but whether it falls short of it or not, that conference is destined to produce a marked increase of mutual tolerance, mutual charity, mutual understanding and mutual teachableness. As such, it is certain to mark one forward step toward that larger unity that cannot be

NATIONAL RECEPTION COMMITTEE

Elizabeth Greenleaf	Emily Vail
Ida F. Slater	Grace Krug
Mary Culver	Carrie Kinney
Marion Jack	Gertrude Buikema
Mrs. Mountfort Mills	Mrs. J. W. Latimer
Agnes S. Parsons	Caroline Barbee
Ruth Wales Randall	Ida Finch
Annie L. Parmerton	Elizabeth Ashton
Juliet Thompson	H. Emogene Hoagg
Ella G. Cooper	Marjorie Morton
Grace Ober	Elizabeth Van Patten
Kate Ives	Wanda Deuth
Mabel Rice-Wray	Hebe Struven
Josephine De Lagnel	Louise A. Waite
Pauline Hannen	Lillian Fenn
Claudia Stuart Coles	Isabel D. Brittingham
Mary Lesch	Elizabeth Cowles

USHERS FOR CONGRESS AND CONVENTION

Rhoda Nichols	Dorothy Hoar
Charlotte Mueller	Dorothy Culver
Jean Nixon	Jessie Revell

Frieda Bullinger

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embraced by even the word "Christian." For, I take it, friends, that it is not enough for us to be brothers and sisters in Christ, or in Moses, or in the Buddha, or in Zoroaster; we must be brothers and sisters in *Humanity,* with all the rest of mankind. I trust you will not misunderstand me. I will be second to no man in my reverence and admiration for the person and life of Jesus, but *Christian* exclusiveness is no more warranted than any other. And, if human brotherhood is ever going to be anything other than the grim caricature that we see today, with the rival relig-

ions and their conflicting systems and claims, then it is eminently desirable and important that there should exist in the world one movement at least that stands for *the ideal* of genuine brotherhood in the sphere of religion.

Just one word more. I am drawn to this Movement because it is not a sect but a fellowship, and because it is not a sect, it is in a position to appeal to all sects. What is a sect? A sect, as its



DELEGATES AND FRIENDS ATTENDING ELEVENTH ANNUAL MAS

derivation suggests — from the Latin sectum—is a part of humanity that has cut itself off from all the rest in order to live for itself and convert all the rest of the world into material for its own growth. But, friends, a part of humanity that lives not only for itself but for all the world beside, *in one universal aim,* is not a sect at all, but a *fellowship.* Whether the part be many or few, it is *not* sectarian if it lives for no sectarian end. Consequently, while the vast Christian Church is only a sect, and the vaster Buddhist Church is but a sect, the little Bahai Movement is no sect at all, but a Fellowship because it lives not for a sectarian end but rather for the purpose of serving as a leaven through which the world shall be helped to live up to the level of its own highest and noblest ends. May I express my very fervent hope that you of the Bahai Movement will remain true to your present distrust of organization and see to it that you organize only to such a degree as shall prove absolutely essential to the performance of that great leavening work which is yours.

Just as fast as men and women everywhere grow to care more for spiritual freedom than they care for enslaving tradition and creed, just as fast as men and women everywhere come to care more for the triumph of Truth than they care for the triumph of their sect, so fast will the world witness that religious fellowship which rises far above the level of all distinctions of class, color, race and creed and unites men in that ideal Fellowship that was the dream of BAHA-'O'LLAH and which is the inspiration of all his followers today.

Purposes and Hopes of the Congress

Address by MR. HARLAN FOSTER OBER, of Boston, delivered at the opening of the Bahai Congress at Hotel McAlpin, New York City, Saturday evening, April 26th, 1919. Stenographically reported.

MEMBERS and friends of this great universal, penetrative and powerful Bahai Movement: Because this is the most epoch-making time that we who have known of this Cause for years have ever beheld, it was deemed pertinent that we should suggest to you in a general way in the very beginning something of the great things which are coming out one by one during the coming days.



L-AZKAR CONVENTION AND BAHAI CONGRESS, NEW YORK CITY

From the vantage point of that high mountain, Carmel, Abdul-Baha, the Center of the Covenant of God, has turned his eyes and is looking towards this group of people to see to what extent they will respond to this tremendous call which has come through, from out of the heart of the war, yes, further than that, from the heart of peace and love and spirituality. The Word of God is the divine solvent. There is no other. The Word of God is the solution for the vexing problems which are facing the globe today.

The Bahai Cause, among the movements in the world, is not limited, it is universal, it is not exclusive, it is inclusive of every soul in the universe. At this time, because the conditions of the world justify it and require it, because the firmness and steadfastness of the friends of God have created a certain capacity and because of the mercy of God as expressed through the Covenant, great plans are now to be unveiled which are to energize and spiritualize this Cause as never before. It is important that in coming to and approaching these great times our hearts and minds should be as a blank page. We should be prepared to receive the indelible imprints

of the Spirit. We should discover in ourselves, each and every one of us, a new ideal capacity, for without this new capacity, this new insight, it will be impossible to perceive this new note which is struck in these wonderful Tablets which are to be unveiled during these coming days.

Everything in this Congress revolves around these divine instructions. Can you imagine what it would have meant if in the days of Jesus Christ tremendous Tablets, revelations from Christ, had been presented to the body of the Christian people? How great that would appear in our history of the Gospel and in our history of those things which transpired at that time. Yet through the progress of the world and through the bounty of God and through the requirement of this illumined day and through the greatness of the problems themselves just exactly that thing has happened.

Mirza Ahmad Sohrab has been chosen by Abdul-Baha to bring these Tablets to us. Coming through every difficulty, and finally arriving in time for this Convention, he brings these divine instructions: more than that, he brings that close and intimate spiritual connection with Abdul-Baha.

We revolve, we move around Abdul-Baha. We find in him the universalization of all the great truths of the past, lived in such a way that it is an inspiration to every group of people. We are speaking not only to the Bahai body, which in numbers are few but which in power is great, but we are speaking through you to all the inhabitants of the globe. This plan is not a plan which relates to New York City. This plan is not a plan which relates merely to this country. These plans, as you will see by referring to the brief outlines in the program, refer to the entire globe. Tremendous possibilities are before us and tremendous responsibilities. Do we not hear the voice of Abdul-Baha calling to us and calling through us to all the people of the globe? "O people, awake! Awake, and from your deep slumbers arise! Arise and know those divine realities which are deposited within you! Uncover this treasure which God has placed there as a means of beautifying and illumining this civilization. Let us turn away from material thoughts. Let us turn away from limited things and soar toward the limitless, the empyrean realms of vision!"

This is the call. We are speaking to every one who finds within himself the traces of that heavenly glory and who desires confirmation, who desires assistance, and who, free and severed from all save God, is following this great eternal journey along this broad highway. We are calling for those souls who perhaps wandering a little bit in one by-way or another yet have in their hearts the jewels of the utmost beauty. This is the time when we are the discoverers, if we are true Bahais, of all the divine qualities in the world.

Let us, therefore, as we approach these great unveilings, turn our hearts to God and know that we are living, through the mercy of God, at a time in the history of the world, which is absolutely epoch-making. In no past age or cycle of which we have record did such great events transpire. Realizing this, let us in our minds and hearts prepare that at the end we shall not go away from these sessions without a definite plan of action which shall spread the bounties of God to every last individual on the face of the globe.

Allah'o'Abha!

Unveiling of the Divine Plan for the Northeastern States

First talk by MIRZA AHMAD SOHRAB at the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress, held in McAlpin Hotel, New York City, April 26th-30th, 1919.

BAHA'O'LLAH in the Tablet to the Pope of Rome says: "Arise in the Name of thy Lord the Merciful, amidst the assembly of beings, and take the Cup of Life in the hand of assurance; drink thou therefrom first, then give to drink to those who advance of the people of different religions."

Dear friends!

It is indeed a great joy to be present at this great gathering and a blessed privilege indeed to offer to you the Cup of Life prepared for you by our Beloved Abdul-Baha. So that you may drink of these Life-giving Words and then go forth—offering it to all the religionists of the world.

I bring you the greeting and love of Abdul-Baha and his hope and prayers for your spiritual advancement and illumination. During the last four years the Beloved has often spoken of your faithfulness and sincerity in the Cause, and of your yearning to serve and teach and help to further the cause of the oneness of the world of humanity.

There are many meetings held in this world. Each having a certain object in view, that object may be commercial, educational or economic, but I am sure that the object of this great Convention is to draw the hearts nearer together, to spread the knowledge of Truth, to uphold the ideals of God, to proclaim the Revelation of BAHA'O'LLAH and to express our devotion and adherence to the Center of the Covenant, Abdul-Baha, and carry out his instructions regarding the building of the Mashrekol-Azkar—the Temple, under the dome of which people of all nations and religions may worship God.

I come to you from the East, the land from the horizon of which all the Suns of Reality have arisen in the past. The land which has been the birthplace of His Holiness Abraham, Moses, Jesus Christ and Mohammed and—in this Day—the Bab, BAHA'O'LLAH and Abdul-Baha.

I bring to you not worldly gifts which perish after a few years, but the jewels of the Kingdom of BAHA'O'LLAH—the universal instructions.

The great events of the last four years have changed the minds of men, producing a mental and spiritual revolution which cannot be healed without the power of the Holy Spirit.

Most every one feels that we are today standing on the threshold of an age of material, intellectual and spiritual regeneration. All the hidden forces of humanity are being stirred; political, social and economic principles of the last two generations are more or less set at naught and the wise men of every nation are thinking to reconstruct the body politic from top to bottom. There is not a man or woman in the remotest corners of Asia and Africa who has not felt the thrill of the coming change, and the spirit of transformation sweeping all over the world, has brought about tremendous unrest and upheaval. This great war and its perfect machinery for the destruction of men and property have appalled the ideal conscience of mankind and have made them realize more than anything else that war is death, while peace is life; war is hate, peace is love; war is darkness, peace is light; war is destructive, peace is constructive. All the beneficent forces of society have sprung up through the interplay of the forces of love, peace and association, and thus the vision of a better state of being has taken hold

of the minds of men all over the world, without exception. They long and pray for a more national religion, they work for a higher standard of truth, they pray for a nobler state of existence, they aspire toward a loftier plane of consciousness, and they dream of the perfections of humanity. They aim to eliminate the poverty of body and soul, and through the laws of a social religion recover the lost vision of beauty and love.

It is this divine optimism, this dream of the perfectibility of mankind, that characterizes more than anything the Bahai Movement. It is the dynamic spirit of the age, the up-rushing breeze of the Garden of Truth, the ideal picture of the oneness of humanity, that inspires our hearts and swells our breasts with bright hopes and eager expectations to behold the countenance of brotherhood, to unfurl the banner of international solidarity and to co-operate for the realization and perfection of a League of Nations based upon justice and righteousness. Our great spiritual leader, Abdul-Baha, has been teaching and upholding these universal principles all through his life and has shown in his daily life and deeds that it is possible for men to live with their neighbors peacefully and without quarreling, and it is also possible to manifest the divine life in our material world, suffering it to become the prototype of the heavenly realm. I believe that from every standpoint Abdul-Baha is portraying to us the ideal perfections of God and humanity, and therefore his instructions are all based upon spiritual wisdom and celestial sagacity. Whatever he says or writes is for the good of humanity and the progress of social and divine order.

During the last few years, while the war was raging all over the earth and the doors of communication were closed with the outside world, Abdul-Baha was not only praying for the friends of God and suffering humanity, but he was also drawing a wonderful Plan, a great Law, a Bill of Rights for the spiritual guidance and regeneration of the world.

When the thunder-cloud of war broke over our heads in Palestine and the wheels of social and religious activities became clogged, Abdul-Baha divided his time between Haifa, Acca, Bahjee, Tiberias and Adasyah. Often for months he would stop in an adjoining building in the sacred Tomb of BAHA'O'LLAH.

It was during the months of March and April of 1916 that I had the greatest joy of my life—to live with Abdul-Baha in Bahjee. I may claim without grave apprehension of contradiction that in the future those two months will be considered as the most significant, the most fruitful months in the Bahai history, and this, our Convention, as the most constructive Convention ever held in America.

The life of Abdul-Baha in Bahjee during those two months was not only prayerful and calm as the surface of a pure river but active and earnest, full of life and beauty; the highest ideals of the Kingdom, like jewels, were falling from his lips; the garden of his heart was adorned, as it is always adorned, with the imperishable roses of Truth and the Elysian field of his mind was begemmed with violets of spiritual emotions and hyacinths of divine wisdom.

On Monday morning, March 26, 1916, he was sitting peacefully in his room in Bahjee, now and then looking out of the window over the olive grove, beyond the sea and far it seemed into the infinitude. Suddenly he turned his wonderful, penetrating eyes upon me and asked me to chant one of the prayers of BAHA'O'LLAH. As I continued my chant I felt a strange consciousness coming over me—a realization of my unworthiness in being permitted to live so long and so near the divine presence of Abdul-Baha. When I finished the

prayer he looked at me with charming sweetness, that soft, dancing light in his eyes and said: "Thou must be infinitely grateful to BAHA'O'LLAH that He has chosen thee to be with me for so long a time. Surely it must be for a great purpose that is not apparent at the present time. It will become clear in the future. Now bring pen, paper and ink and I will dictate a Tablet for America."

[*Here followed the reading of the Tablet received in America before the doors of communication closed. It was published in the* STAR OF THE WEST, *Vol. 7 No. 10 and Vol. 9 No. 14.*]

Nearly ten months passed. Meanwhile this Tablet had been forwarded to America and its circulation among the friends of that section had created a great deal of active interest in the promotion of the Cause. But during the month following, the talks of Abdul-Baha on various occasions pointed to the fact that that Tablet was not final and that when the proper time came he would reveal another and more wonderful Tablet for the guidance of the friends.

This lordly promise was fulfilled on Friday morning, February 2nd, 1917. While he was walking in a small room in his house at Haifa he dictated the following spiritual firman for the believers of the Northeastern States, ending with a supplication to be read by the teachers going into the field of activity spreading the light:

TABLET

To the believers of God and the maid-servants of the Merciful of the Northeastern States of the United States of America—Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, Pennsylvania, New Jersey, New York.

He Is God!

O ye real friends!

All the regions in the estimation of the True One are one region and all the cities and villages are ideally equal and similar to each other. Neither holds distinction over another. All of them are the fields of God and the habitation of the souls of men. But through faith and assurance and the precedence of one part over another the dweller imparts holiness and sanctification to the dwelling and some of the countries becoming exceptional, attain to the most great distinction.

For example, notwithstanding that some of the countries of Europe and America are distinguished for the purity of the air, the wholesomeness of water, and the charm of mountains, plains and prairies and are preferred above all the rest, yet Palestine became an honor to all other regions of the world because all the holy divine Manifestations, from the time of His Holiness Abraham to the time of the appearance of the Seal of the Prophets, have been either living in this region or emigrated to or travelled through here.

Likewise Yathroh and Batha attained to the most great bounty and the light of the Prophets have shown from that horizon. For this reason Palestine and Hedjaz are distinguished above all other regions.

Likewise as the Continent of America in the estimation of the True One is the field of the effulgence of lights, the Kingdom of the Manifestation of Mysteries, the home of the righteous ones and the gathering place of the free; therefore every section thereof is blessed; but because these nine states have been favored in faith and assurance, hence through this precedence they have obtained spiritual privilege. They must realize the value of this bounty; because they have obtained such a favor and in order to render thanksgiving for this most great bestowal, they must arise in the diffusion of divine fragrances, so that the blessed verse of the Koran:

"God is the light of heaven and earth; the similitude of His light is a niche in a wall, wherein a lamp is placed, and the lamp enclosed in a case of glass; the glass appears as if it were a shining star. It is lighted with the oil of a blessed tree, an olive neither of the East, nor of the West; it wanteth little but that the oil thereof would give light, although no fire touched it. This is the light added unto light. God will direct unto His light whom He pleaseth."

—may be realized.

He says: "The world of nature is the world of darkness, because it is the origin of a thousand depravities, nay rather, it is darkness upon darkness." The illumination of the world of nature is dependent upon the splendor of the Sun of Reality. The grace of guidance is like unto the candle which is enkindled in the glass of knowledge and wisdom and that glass of knowledge and wisdom is the mirror of the heart of humanity. The oil of that luminous lamp is from the fruits of the Blessed Tree and that oil is so refined that it will burn without light. When the intensity of the light and the translucency of the glass and the purity of the mirror are brought together, it will become light upon light.

In brief, in these nine blessed states Abdul-Baha journeyed and traveled from place to place, explained the wisdom of the heavenly book and diffused the fragrances. In most of these states he founded the divine edifice and opened the door of teaching. In those states he sowed pure seeds and planted blessed trees.

Now the believers of God and the maid-servants of the Merciful must irrigate those fields and with the utmost power engage themselves in the cultivation of these heavenly plantations so that the seeds may grow and develop, prosperity and blessing be realized and many rich and great harvests be gathered in.

The Kingdom of God is like unto a farmer who comes into possession of a piece of pure and virgin soil. Heavenly seeds are scattered therein, the clouds of divine Providence pour down and the rays of the Sun of Reality shine forth.

Now all these bounties exist and appear in full in these nine states. The divine Gardener passed by that holy ground and scattered pure seeds from the lordly teachings in that field, the rain of the bounties of God poured down and

the heat of the Sun of Reality, that is,—the Merciful confirmations—shone with the utmost splendor. It is my hope that each one of those blessed souls may become a peerless and unique irrigator and the East and the West of America may become like unto a delectable paradise—so that all of you may hear from the Supreme Concourse the cry of "Blessed are ye, and again blessed are ye!"

Upon ye be greeting and praise!

The following supplication is to be read by the teachers and friends daily:

COMMUNE.

O Thou kind Lord! Praise be unto Thee that Thou hast shown unto us the highway of guidance, opened the doors of the Kingdom and manifested Thyself through the Sun of Reality. To the blind Thou hast given sight; to the deaf Thou hast granted hearing; Thou hast resuscitated the dead; Thou hast shown the way to those who have gone astray; Thou hast led those with parched lips to the Fountain of Guidance; Thou hast suffered the thirsty fish to reach the Ocean of Reality and Thou hast invited the wandering birds to the rose-garden of Grace.

O Thou Almighty! We people are Thy servants and Thy poor ones! We are remote, we yearn for Thy presence; we are thirsty for the water of Thy fountain; we are ill, longing for Thy medicine. We are walking in Thy path and have no aim or hope save the diffusion of Thy fragrances—so that the souls may raise the cry of: "O God! Guide us to the straight path!" May they open their eyes by beholding the lights and become freed from the darkness of ignorance! May they walk around the Lamp of Guidance! May the portionless receive a share! And may the deprived ones become the confidants of the mysteries!

O Almighty! Look upon us with the glance of mercifulness! Grant us heavenly confirmation! Bestow upon us the breaths of the Holy Spirit! So that we may become assisted in service and like unto brilliant stars we may shine in these regions with the light of guidance! Verily, Thou art the Powerful, the Mighty and Thou art the Wise and the Seeing!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., March 23, 1919.)

The next morning when I took the transcription of it to him for correction, he took it in his hands, read it slowly and added a few words here and there. Then raising his head, said: "Come and take this, Mirza Ahmad. Let me see what you can do. Let me see what the friends of God in these states will do. Will they arise with a superhuman energy and spread the lights of the Sun of Reality in all those great cities, towns, villages and hamlets? I have pointed out to them the highway of service. Will they walk in it? I have drawn for them the Plan of God, will they, like experienced generals, lead the attack from all sides? Come! Take it and let us see the results. And what

are you going to do? Are you going to take a hand in this divine campaign? Now you are witnessing its birth. The time will soon come when you will have to work for its realization with all the power and energy that God has given thee."

These words were uttered over two years ago and on that day little did I realize that I would be here, standing before you and talking, taking an humble part in the inauguration of this great campaign of our Supreme General.

On another occasion he said:

"The believers must arise in perfect unity in teaching the Cause of God and grasping each other's hands be engaged in the diffusion of the fragrances of God, and know of a certainty that the confirmations of His Holiness BAHA'O'LLAH shall descend upon them.

"I hope that the Northeastern States, especially New York, may attain to the utmost state of perfection in the Cause of God, and in the matter of teaching and the promotion of the Word of God they may precede the friends of other parts. New York is the first and greatest city of the western hemisphere and the numberless passengers who come to America, come or pass through this city. Therefore, its important position is quite secure and must be taken into consideration. The friends of this city must be in the utmost love and amity, so that their unity may serve as an example to the other states.

"When thou art standing in their midst, tell them:

"The bounties of the Kingdom of God are great. The glances and favors of the Blessed Perfection are with you; the invisible cohorts are your support. Now step forward in this field of teaching. Then shall you see the greatness of results. Do not turn your faces away because of any difficulties and oppositions. The greater the difficulties the greater must be your firmness and steadfastness. Then you shall observe that the fame of the Cause will be more widely spread and the confirmations of the Kingdom of Abha appearing with greater effulgence. Hence, you must, first of all, arise in teaching the Cause and calling the people to the manifestation of the Kingdom, so that God's assistance may encircle you from all sides. Should you not render this service and should you not win this goal in the field of action, others coming after you will accomplish this work. Yet it is my hope that in this age you may become assisted in rendering these great services."

It is hoped that the delegates and friends from these parts will realize their great responsibility, for they have a great task before them. It is not the work of one or two or ten or twenty years but for a long stretch of years. It is indeed a divine responsibility to be called upon to reach a population of more than twenty-one millions or nearly one-fourth of the inhabitants of the United States. Think of New York and its five millions, Philadelphia one million and a half, Boston with its seven-hundred thousand, adding to this the thrifty inhabitants of hundreds of New England towns, Pittsburgh with its half-million, Rochester two hundred and fifty thousand—thus I may go on enumerating all the important centers of industries in these nine states. How are you going to teach these millions of people about the principles of the oneness of humanity, the brotherhood of the races, and the love of God as revealed in the writings of BAHA'O'LLAH and Abdul-Baha?

Recent Tablet to the Bahais of Egypt

Translation of the blessed Tablet revealed by Abdul-Baha and sent by him for publication in the STAR OF THE WEST.

Haifa, Palestine, March 17, 1919.

To the STAR OF THE WEST:

Dear Sir:—I herewith enclose a copy of a Tablet recently revealed for the friends and maid-servants of the Merciful in the country of Egypt, which the Beloved wishes you to publish in the columns of your well-known STAR OF THE WEST.

Shoghi Rabbani.

To the friends and the maid-servants of the Merciful in the country of Egypt —Upon them be El-Baha-el-Abha!

He is God!

O ye who are sincere! O ye who are attracted! O ye who are of the new creation!

God, the Praised and the Exalted, hath said: "Are these the same as the old creatures? Nay rather, they are clothed in garments of a new creation!" Then know ye that in the estimation of God, the example of the creatures is like unto a pure, blessed tree of a wonderful trunk and strong seeds. He causes it to grow gracefully, then its roots become firm, its twigs spring forth, its leaves become verdant, its flowers bloom and its fruits appear. Then its shade expands over all the regions, until it reaches its ultimate evolution and growth, attains to its development and height, its significances become perfect and its branches extend over the East and the West of the earth. Then its creation is completed, its evolution is accomplished, its hopes become evident, it obtains its desire, it attains to its utmost perfection and its beauty becomes manifest. Then its withering begins, its leaves turn yellow, its flowers become scattered, its fruits fall down and its earthly elements return to the layers of its soil. No fruits remain upon it, no leaves, no attractiveness, no beauty, no sweetness and no freshness, until it becomes like unto an old hollow palm tree.

Then a new tree grows from its seeds, green, verdant and freshened by the divine outpouring, the merciful breeze, the heat from the Sun of Reality, the heavy rain from the clouds of the abundant mercy and the blowing wind from the wafting place of Providence. "Whatever verse we abolish or forget we replace by a better one." This is the example of the new creation, the miraculous cycle and the second resurrection, which is in conformity with the first creation.

Then thank ye God, the Praised and the Exalted, for the light of guidance, this complete bounty and this great bestowal. "He chooseth for His mercy whomsoever He wisheth." Then it is incumbent upon ye to cry out with most wonderful melodies:

Praise be to the One who created this marvelous dispensation!

Praise be to the One who made this new creation wonderful!

Praise be to the One who ordained this great outpouring!

Praise be to the One who shone forth with this evident light!

Praise be to the One who renewed this wonderful springtime!

Praise be to the One who perfumed the nostrils of the people of oneness with the merciful fragrance which is diffused in all the countries! "And thou didst see that the land which was barren and lifeless when we caused the water to descend upon it, moved and grew and brought forth a beautiful pair of all things."

Praise be to the One through the outpouring of Whose clouds these countries became verdant!

Praise be to the One through the heavy rain of Whose compassion these rose gardens became beautified!

Praise be to the one through the current of Whose stream, these reservoirs became overflowing!

Praise be to the One who has chosen the sincere ones to spread His teachings in the countries!

Praise be to the One who selected for His mercy pure souls; through the fragrance of whose love and perfumed breaths the hearts of the pious throb!

Praise be to the One who made the stars of guidance to smite the wicked!

Praise be to the One who guided the chosen community to the upright way and straight path!

سبحان من بوائل رحمته تأنقت بذه الرياض سبحان من بسيل عرمه ندفقت
بذه الحياض سبحان من اختار المخلصين لبث تعاليمه فی الديار سبحان من اختص
برحمته نفوساً زكية تهتز بنفحات حبها وانفاس طيبها قلوب الأبرار سبحان من جعل
نجوم الهدی رجوماً للأشرار سبحان من هدی الی المنهج القويم والصراط المستقيم
عصبة الأخيار سبحان من جعلهم آيات البشری بين الوری سبحان من ايدهم برايات
الآيات الكبری سبحان من نصرهم بشديد القوی سبحان من ايدهم بجنود من
الملأ الأعلی سبحان من بنی لهم قصوراً مشيدة تناغی عنان السماء ونثلاً لأنهار
الأنوار علی مرّ القرون والأعصار فيا ايها المنجذبون بنفحات الله فاشكروا الله
علی هذه النعمة السابغة والرحمة الواسعة والفيض الشامل والفوز الكامل واني
ادعو الله ان يشد ازركم ويقوی ظهوركم ويصفی سرائركم ويطيب ضمائركم
فی كل حين وآن وعليكم وعليكن التحية والثناء

سواد لوح مبارک

اقليم مصر احبای الهی واماء رحمن عليهم وعليهن البهاء الابهی

Praise be to the One who made them the signs of glad tidings among the people!

Praise be to the One who confirmed them by the banners of the great signs!

Praise be to the One who re-inforced them by the mighty forces!

Praise be to the One who assisted them with the hosts from the Supreme Concourse!

Praise be to the One who built for them lofty palaces commanding the zeniths of heaven from which the lights sparkle throughout the centuries and the ages!

Then, O ye who are attracted by the fragrances of God, thank ye God for this complete bounty, infinite mercy, encircling outpouring and perfect attainment! I pray God to strengthen your loins, give power to your backs, clarify your secrets and purify your consciences in all times and moments.

Upon ye be greetings and praise!

(Translated by Dr. Zia M. Bagdadi, May, 1919, Chicago, Ill.)

هوالله

ایها المخلصون ایها المنجذبون ایها الخلق الجدید قال الله سبحانه وتعالی انتم
بالخلق الاول بل هم فی لبس من خلق جدید فاعلموا ان مثل الخلق عند الله کشجرة طیبة
مبارکة بدیعة الاروم قویة الجرثوم وینبتها نباتاً حسناً فتثبت اصولها وینمو فروعها
وتخضر اوراقها وتزهو ازهارها وتظهر اثمارها فتمتد علی الآفاق ظلالها الی ان تبلغ
غایة نشوها ونموها وتبلغ رقیها وسموها وتکمل معانیها وتمتد فی مشارق الارض و
مغاربها فروعها فتکمل خلقها وتتم نشوتها وتظهر بغیتها وتنال منیتها وتبلغ غایة
کمالها ویظهر جمالها ثم یبتدأ ذبولها وتصفر اوراقها وتتناثر ازهارها وتتساقط
اثمارها وترجع الی اطباق بقعتها بطون تربتها ولا یبقی لها اثر ولا ورق ولا ثمرة
ولا طلاوة ولا حلاوة ولا طراوة حتی تصبح کاعجاز نخل خاویة ثم تنبت شجرة جدیدة
من بزرها خضلة نضرة ریانة بالفیض الالهی والنسیم الرحمانی وحرارة من شمس
الحقیقة وغیث هاطل من سحاب الرحمة الواسعة وریح عاصف من هبات العنایة
فتنشئ من آیة اوضاعها نبات بخیر منها فهذه مثل الخلق الجدید والدور البدیع والنشأة
الاخری المطابقة للنشأة الاولی فاشکروا الله سبحانه وتعالی علی نور الهدی
وهذه النعمة العظمی والموهبة الکبری وتحققوا برحمته من یشاء فعلیکم ان تنادوا
بابدع الالحان سبحان من انشأ هذا الدور البدیع سبحان من ابدع هذا الخلق
الجدید سبحان من قدر هذا الفیض العظیم سبحان من اشرق بهذا النور المبین
سبحان من جدد هذا الربیع البدیع سبحان من عطر مشام اهل التوحید برائحة رحمانیة
منتشرة فی کل الاقالیم وتری الارض هامدة فاذا انزلنا علیها الماء اهتزت و
ربت وانبتت من کل زوج بهیج سبحان من اخضرت بفیض سحابه هذه الدیار

Tablets of Abdul-Baha recently revealed

SANTA BARBARA ASSEMBLY

To the friends of God and the maid-servants of the Merciful, Santa Barbara, California.—Upon them be BAHA'O'LLAH El-Abha!

He is God!

O ye sons and daughters of the Kingdom!

Praise ye God for having entered into this Great Cause which is the illumination of the universe and the promulgator of the Oneness of the world of humanity. Ye have been freed from every prejudice and are exercising the utmost love and kindness to all religions. Ye love all men and seek service to the world of humanity.

Santa Barbara was an ordinary girl, but as she sacrificed her life and her soul for Christ, consider ye how resplendently, like unto a star, she shines from the horizon of the world.

Even until the present day her light is still resplendent.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 26, 1919. Home of Abdul-Baha, Haifa, Palestine.)

CLEVELAND ASSEMBLY

To the friends of God and the maid-servants of the Merciful, Cleveland, Ohio.—Upon them be BAHA'O'LLAH El-Abha!

He is God!

O ye sons and daughters of the Kingdom!

Your letter was received. From its contents it was known that, praise be to God, your hearts are in the utmost purity and your souls are gladdened by the glad-tidings of God. The mass of the people are occupied with self and worldly desire, are immersed in the ocean of the nether world and are captives of the world of nature, save those souls who have been freed from the chains and fetters of the material world and like unto swift-flying birds are soaring in this unbounded realm. They are awake and vigilant, they shun the obscurity of the world of nature, their highest wish centers around the eradication of the struggle for existence, the shining forth of the spirituality and the love of the realm on high, the exercise of utmost kindness among men, the realization of an intimate and close connection among religions and the practice of the ideal of self-sacrifice. Then will the world of humanity be transformed into the Kingdom of God.

In fine, O ye friends, exert ye an effort. Every expenditure is in need of an income. This day, in the world of humanity, men are all the time expending, for war is nothing but the consummation of men and of wealth. At least engage ye in a deed of profit to the world of humanity that ye may partially compensate that loss. Perchance, through the divine confirmations, ye may be assisted in promulgating amity and concord among men, in substituting love for enmity, in causing universal peace to result from universal

war and in converting the loss and rancor into profit and love. This wish is realized through the power of the Kingdom.

Convey my greeting to the grieving family of him who has ascended to the Kingdom of God, Mr. Dick Potter, and tell them not to be disconsolate, not to wail and not to cry, for that heavenly bird has flown to the Infinite Realm and has stepped out from the dust-heap of the world to the rose-garden of immortality! Happy is he and blessed is his abode!

Upon ye be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 18, 1919. Home of Abdul-Baha, Haifa, Palestine.)

AKRON ASSEMBLY

The friends of God and the maid-servants of the Merciful, Akron, Ohio.
—Upon them be BAHA'O'LLAH El-Abha!

He Is God!

O ye sons and daughters of the Kingdom!

Your letter was received. From its contents the truth of the saying of His Holiness Christ was realized when He says: "From all parts and regions they flock and enter into the Kingdom, while the sons of the Kingdom depart from it." Now ye who belong to the distant and outlying regions of the world,—almost half the globe standing between us;—yet notwithstanding this remoteness, have been awakened by the Call of the Kingdom, have been made aware and, thanks be to God, ye have become attracted to the splendors of the Sun of Truth.

My hope is that ye may raise high the standard of the oneness of the world of humanity and that ye may become the cause of union and harmony among all the races and religions, so that mankind may unite, may fling away the garb of indifference and engage in affection, that the fire of religious, racial, political and patriotic prejudices may be quenched and the burning flame of the enkindled fire in the Mount of Sinai may illuminate the world.

The blessed pictures of those illumined souls have been noted. Praise be to God, the light of God's love shines brilliantly in your faces.

Upon ye be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 28, 1919. Home of Abdul-Baha, Haifa, Palestine.)

URBANA ASSEMBLY

To the friends of God and the maid-servants of the Merciful, Urbana, Illinois.—
Upon them be BAHA'O'LLAH El-Abha!

He is God!

O ye friends of God and the maid-servants of the Merciful!

Your detailed letter was a full exposition of firmness and steadfastness. Although throughout these days of abundant trials the maintenance of perseverance and firmness was difficult yet the friends of God and the maid-servants of the Merciful, praise be to God, have remained like unto an immovable rock, firm

and steadfast. Nay, rather, they have added to their stability. It is customary and as a rule in times of trial the feeble souls waver and turn away and the firm souls who are endowed with the power of the Spirit double in energy and strength. Adulterated copper turns totally black when thrown into the fire of test while pure gold increases in lustre and brilliancy.

His honor, Mr. Vail, is indeed an ignited candle and likewise his respected wife. They have no thought and no concern save the good of mankind and entertain no wish save the guidance of men. Day and night they strive with heart and soul, they labor arduously and endeavor heartily that this mortal world may reflect the splendor of the sanctified Realm and these disturbed souls may become the embodiment of faith and assurance.

As to the meeting with the friends and the maid-servants of the Merciful it is undoubtedly possible. Praise be to God, the way will be leveled and the doors will be opened and traffic and travel will become easy. But they must take into consideration the comfort of the journey so that no hardships may be endured on the way.

Concerning my travel to America, it is conditioned upon the harmony and the unity of the friends of God. They must be so united as to have the effect of one soul so that like unto a magnet which draws to itself the iron they may attract me to America.

Upon ye be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 28, 1919. Home of Abdul-Baha, Haifa, Palestine.)

ALBERT VAIL

To his honor Mr. Albert Vail, Chicago, Illinois.—Upon him be BAHA'O'LLAH El-Abba!

He is God!

O thou revered personage!

Your second letter dated December 19, 1918, has been received. It was the cause of much joy and happiness because it indicated that thou art firm and steadfast in the Covenant and Testament and that thou hast a longing to herald the Kingdom. Today heralding the Kingdom is the magnetic force of the world of humanity because there is great readiness in the souls. The Divine teachings are the spirit of this age; nay, rather, the sun of this age. Every soul must endeavor, in order that the veils may be torn away from the eyes; then instantly they see the sun, and the heart and the eyes become illumined thereby.

Now through the assistance and favor of God this power of guidance and merciful bestowal are found in thee. Therefore with the utmost power go forward so that to the mouldering bones thou impartest life, to those born blind givest sight, quickenest souls that are depressed and discouraged and bestowest serenity and freshness. Every lamp will finally be extinguished except the lamp of the Kingdom which day unto day grows brighter. Every call will in the end become weak except the call to the Kingdom of God which day by day grows louder. Every road will in the end become crooked except the road of the Kingdom which day by day becomes straighter. Unquestionably the heavenly melody cannot be measured by the melody of earth and the

artificial lamps cannot be compared to the heavenly Sun. Therefore one must strive for whatsoever is eternal and everlasting in order day by day to become more illumined, day by day to grow stronger and day by day find new life.

If you are thinking of traveling to the west or the south with thy revered wife, it is very acceptable. I am hoping that thou mayest find such a confirmation that thou thyself becomest amazed.

Regarding the book that thou hast written it has been received and we are engaged in perusing it. God willing, thou shalt be confirmed in a second edition.

Convey my utmost love and tenderness to thy revered wife, likewise to . . .

I supplicate and implore to the Kingdom of God that thy father, mother and brother may, through the light of guidance, enter the Kingdom of God.

Upon thee be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(February 10, 1919, Haifa, Palestine. Translated by Dr. Bagdadi, Chicago, March 27, 1919.)

LOUISE D. BOYLE

To the maid-servant of God, Louise D. Boyle, Miami, Florida.—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Your letter dated December 1918, was received. Thou hast written that in these days, in view of these terrible battles and the extinction of the fire of war, a new capability has sprung in men.

It is evident that not until rain, snow, cold, storm and hurricane come to pass will the capacity for spring be attained. In winter divine Providence prepares for the advent of the life-giving spring.

Similarly this terrible war has awakened people's minds and has given rise to sentiments of Universal Peace so that the divine teachings may exert an effect upon the peoples of all races.

At a time when I was in Europe and America, I raised high my voice in all temples and gatherings and it was published and circulated in the papers that—"O ye concourse of listeners! An imminent danger lies ahead. The whole of Europe has turned into a huge arsenal which a single spark will set ablaze. The flame of war shall attain supreme height and Europe shall be convulsed and this Balkan strife shall lead to universal war; the foundations of the world of humanity shall quake, cities shall be demolished and villages shall be razed to the ground; fathers shall lose their sons and sons shall lose their fathers; mothers shall wail and children shall cry and lament. O ye listeners! Endeavor perchance, God willing, ye may prevent this fire from spreading and this storm from raging!"

Whatever was explicitly recorded in the epistles and Tablets of BAHA'O'LLAH concerning future events was mentioned, but these exhortations were not accepted until this conflagration was set up.

At present all people have realized that war destroys the foundations of mankind and that men are in need of universal peace and similarly of the rest of the divine teachings.

Strive, therefore, that the light of the oneness of the world of humanity may be made resplendent, that misunderstanding among the religions and races of the world may be eliminated, that the nether world may reflect the realm on high and the Sun of Truth may shine over all regions.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, February 1, 1919. Home of Abdul-Baha, Haifa, Palestine.)

"Praise be to God! In New York the divine believers are united and agreed."

TABLET TO JULIET THOMPSON

To the maid-servant of God, Miss Juliet Thompson—Upon her be greeting and praise!

He is God!

O thou beloved daughter of the Kingdom!

Thy letter was received. It contained the most great glad tidings,—that is, praise be to God, in New York the divine believers are united and agreed. For my heart there is no greater happiness than the unity and concord of the friends. The progress of the world of humanity and the illumination of the hearts and lives of the people are realized through unity and agreement and the promotion of the Word of God. Difference destroys the foundation of the divine edifice, causing coldness amongst the souls and the lethargy of all the active members. I hope that, day by day, this bounty may become more revealed in New York. Truly, I say, if the believers of God become united together with heart and soul, in a short while they will shine forth like unto the sun; they will obtain a joy and happiness the splendor of which will be cast upon all the regions of America.

Thou hast written that Mr. Vail, Mr. Ives and Mr. Horace Holley have loosened eloquent tongues and in the explanation of the divine teachings they deliver fluent speeches. This news also gave the utmost pleasure and delight.

Convey my longing greeting to the reverend minister whose name you mention in the letter and deliver to him this my message:

O thou dear friend! A wise farmer scatters his seeds in rich, productive soil. Those pure seeds are no other than the new, heavenly teachings and the rich soil is the hearts of the chosen ones. Become thou a heavenly farmer. Do not sow the seeds in barren soil. These variant and confusing thoughts have no results and produce no fruit. The time is spent without a crowning glory. Consider that millions of leaders of thought have come to this world and have dedicated their lives to the propagation of different schools of ideas, yet they obtained no result but the Apostles of His Holiness Christ scattered such seeds that up to this date they are gathering many harvests. There is no greater example than this.

Convey longing greeting on my behalf to each and all the friends.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, June 29th, 1916.)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 10

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BULLETIN—Owing to the increased cost of production and to meet the demand made upon us by Abdul-Baha to enlarge and re-establish the Persian section, we have increased the subscription price of the STAR OF THE WEST to $2.50 per year, beginning with issue No. 4.



RECENT PHOTOGRAPH OF ABDUL-BAHA AND FRIENDS TAKEN IN THE HOLY LAND.

19 ABDUL-BAHA ABBAS

1 Abdul Hossein Khan, No. 1
2 Abdul Hossein Khan, No. 2
3 Mirza Ali Mohammed Khan
4 Azizollah Bahadur
5 Badi Boushrouhi
6 Mirza Anayetollah
7 Abbas Kuli (Keeper of the Tomb of the Bab)
8
9 Mirza Djalal, Teheran
10 Sohiel Effendi (Grandson)
11 Mohammed Ali Afnan
12 Mirza Abdul Raouf
13 Rouhi Effendi (Grandson)
14 Mohammed Taki Esphahani, Cairo
15 Mme. Dreyfus-Barney
16 M. Dreyfus-Barney
17 Shoghi Rabbani (Grandson)
18

Photograph sent to the STAR OF THE WEST *by Joseph H. Hannen, Washington, D. C.*

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Nur 1, 75 (June 5, 1919) No. 5

The Sacred Fire

Address by Chairman HOWARD MACNUTT, of Brooklyn, N. Y., delivered at the opening of Second Session of the Bahai Congress at Hotel McAlpin, New York City, Sunday afternoon, April 27th, 1919. Stenographically reported.

ALLAH'O'ABHA! "Like unto the cup-bearers of eternity, turn ye round in the assemblages of mankind the overflowing goblets of guidance, and intoxicate them with the wine of the Love of God." (Words of Abdul-Baha Abbas.)

In the *Words of Paradise*, the Blessed Perfection, BAHA'O'LLAH, has said: "In this day a great banquet is celebrated in the Supreme Concourse, for all that was promised in the divine Books hath appeared. This is the day of the most great rejoicing!".

Every Manifestation of God, who appeared in the world, saw this day in spiritual vision and perspective, announcing what he saw in the symbolical language of prophecy; for mankind could not bear the full proclamation of the reality. That which we are now witnessing and what is yet to come, appeared to his inner sight in complete clearness. After his ascension to the supreme world, his followers and believers crystallized his teachings and ceremonials in a temple of worship which became the expression and reflection of the divine religion in that age and cycle. And now we see by the eye of heavenly illumination that the temple itself was but a symbol and prophetic sign; that the intended expression of divine purpose and goal of divine revelation was the conscious heart of man, the true and ultimate temple of the living God. Therefore what we are witnessing in this day is the consummation of the plan and Covenant of God and the reality of His promised presence in the purified heart of humanity.

Furthermore, the most central symbol within the temple of worship was the altar of sacred fire which was always kept burning. This pentecostal flame, this fire from heaven, this fire of the love of God appeared with each Manifestation of the Word; the holy spiritual flame perpetually burning. When that fire waned and grew dim, the religion of God became obscured and disintegrated; a change came; another Manifestation of God descended into the world from the Supreme Kingdom and with him the heavenly flame was lighted anew in the temple of its incarnation in human hearts.

Today we know and realize in the lovable personality and spiritual perfection of the glorious Servant of God, Abdul-Baha, that this sacred fire has come again into the world to glorify the heart of humanity, to purify, sanctify and illumine the universal heart of the nations. This is the sacred fire of the heavenly Books and teachings, fulfilled and interpreted in its outer, inner and complete meaning. We have clear evidence and definition of that sacred fire today in the words of Abdul-Baha, in the great principles set forth by him

in this country and throughout the world. We have explanation of it in his teaching that the fire from heaven is the fire of the Holy Spirit; that the Holy Spirit is the divine beneficence and grace, the heavenly bestowal, the bounty of God, the generosity and confirmation of God; and that it descends upon those who are sincere and humble recipients.

Each one of these great Conventions we have held during the last ten years has seemed to me a manifestation of the sacred fire of divine love. A heavenly flame, a heavenly power, the Holy Spirit of God has come down upon us at these Conventions. Each time, each year, more and more we renew this bounty. It comes stronger and lasts longer; the interim is not so great as the years increase. And now spiritually attuned with the Center of the Covenant we are awaiting its descent in the glorious meetings of this 1919 Convention.

The splendid brother who is to speak to you now, is from Washington. He has for his subject the "Power of the Holy Spirit;" how it is to convert and unify the hearts of humanity by its divine breath and fragrance. The blessed Abdul-Baha has zoned our country. Last night we heard his messages to the Northeastern States and today we are standing and waiting to hear his Tablet of command on the work to be done in the South. Our speakers are those who have done loyal and noble service in the Cause of God in the Southern States; who have been filled and animated by the Holy Spirit of God. The first one of these speakers is Louis G. Gregory of Washington, D. C.

The Power of the Holy Spirit

Address by LOUIS G. GREGORY, of Washington, D. C., delivered at the Second Session of the Bahai Congress, Sunday afternoon, April 27th, 1919. Stenographically reported.

THE finite cannot grasp the Infinite nor can the creature comprehend the Creator. So we approach this subject, "The Power of the Holy Spirit," in a spirit of meekness and reverence, with a desire for evanescence in the path of God and to testify only to what He has revealed to us in the day of His appearance. As "one of the journeys in the pathway of love is from the creatures to the creatures," the testimony of our companions on the ideal pathway confirms our happiness.

Truly we are living in a great and wonderful day, when the bounty of God's Holy Spirit is felt in all parts of the supreme world and the hearts of all humanity are quickened with this divine power. A new consciousness of life, freedom, happiness and power is reaching all races, classes and conditions of men. As is suggested by our learned brother, testimony of the Holy Spirit has been, from time immemorial, given in all the Holy Books. This divine power has been the reality of all the messengers and prophets, the creative Word by which, as mighty speakers of God, they addressed themselves to the creatures.

The Holy Spirit is compared in some of the sacred writings to the air, because it covers the whole earth. We are told that "the Lord answered Job out of the whirlwind." The outpouring of the Holy Spirit on the day of pentecost is symbolized by "the rushing of a mighty wind." BAHA'O'LLAH says: "I was asleep on my couch, the gales of my Lord, the All-Glorious, passed over me and taught me the knowledge of what was and is." These are the symbols of an unwearied and irresistible power, the supreme might of God which creates and transforms the face of His universe.

Oftimes the Holy Spirit is symbolized by water, oftimes by fire. The water and the fire are one. The hearts become aflame with the divine fire. They are purified by this fire from the dross of ignorance, superstition and imaginations. Then they can quaff the water of knowledge; then they are initiated into the mysteries of God; then they can look upon all the created beings with a divine eye. Yes, through the divine favor it becomes possible for the creatures to look upon the other created beings with the eye of God. By seeing with the eye of God we mean the universal vision, for the divine gifts and bounties are universal in their adaptability to human needs. The air we breathe cannot be confined to any household. Shall anyone say: "This air shall exist in my house but not in that of others?" Or: "This atmosphere shall be breathed by the people of my country and not by those of other nations?" The air is universal because it is the bounty of God.

In like manner the radiance of the sun is a universal light. We cannot limit the effulgence of that sun. It shines for all the created beings. It lights, cheers and warms the universe. So it is when the Holy Spirit, the Sun of Truth, arises. This healing influence penetrates to the utmost parts of the earth. This bounty flows forth with a mighty power. It conveys, with the greatest illumination, the most marvellous happiness, giving to the creatures the consciousness of the divine. In our humble acceptance of this bounty we draw near to God, the Supreme. It is reflected from the mirror of the hearts.

But in order to know this glorious Reality—which is the life of the world and the healing of the nations—we must know the mystery of God and His appearance in this world of ours. We are told by Abdul-Baha that, "The Holy Spirit is the bounty of God and the luminous rays from His Manifestation." It is a light which is not extinguished; it is a duration that never ends; it is a life that is never swallowed up by death; it is an honor which is not followed by abasement and shame.

Great is the opportunity of the people of earth in this marvelous day in which we are living, to see a new source of that wonderful power of attraction, guidance and supreme happiness. In order to know the mystery of greatness and the secret of might it is necessary to draw near to the divine Messenger at the time of his appearance. Shall we not accept the fulfillment of the prophecies of the Holy Books and realize that the day has come which is the sun of all the days of past centuries and ages? The appearance of God Himself, His light in the world, His Tabernacle among men, this is the life of mankind, the true wealth of nations, the healing of all the people and their drawing together under the tent of the oneness of God and the oneness of all humanity.

When the Bab arose in Persia, creating in that far-off country, by the fire of his word, a moral and spiritual awakening, the power of that word or spirit was illustrated and proved by its attracting energy in the lives of the people whom he trained and educated. When that Word went forth the query was asked, "Am I not your Lord?" Wonderful souls arose who answered this call. Prominent among these was Kurat'ul Ayn, a woman beautiful, clever, accomplished. Yet with all her fair fame and good character, had she continued to live the conventional life, it is most improbable that she would have been known outside of the narrow limits of her environment. But because she heard and heeded that wonderful voice, she was exalted to a supreme station. She shone forth with a marvelous radiance. She traveled through that country with a flaming sword, dividing truth from error. The elevation of her character guided souls to the divine pathway. She had discerned in

the divine call the duty and privilege of serving God. She embraced the opportunity to serve her country, to exalt her fellow creatures, especially to help those in the sphere of women, who in that country were for the most part in a most benighted condition, owing to the prevalence of superstition and the want of elevation and knowledge. And because she heard this voice and at the call of her Lord arose to teach and guide the people, we find that her fame is spreading throughout the world. Although she lived and wrought in the Orient, her traces now appear in the Occident. Whenever the cause of freedom for women is advanced we find traces of this illustrious woman who answered the call of her Lord and sacrificed her life for the freedom of humanity. The power of the great Bab was demonstrated in the training of this soul by the power of the Holy Spirit. But he trained not only one, but many thousands. He was not only the herald of the new day but the divine Messenger, the First Point of Revelation. He upturned the soil and planted the seeds of God. He opened wide the gate for the appearance of God Himself in His greatest Manifestation to all the created beings.

The Bab finished his work and the splendor of BAHA'O'LLAH arose like a brilliant sun enlightening the world. And again the spiritual power was proved upon a more magnificent plane than men have ever known. The spiritual power and the divine teachings of this Manifestation brighten the mind and gladden the heart. Not only do they lend themselves to the peculiar needs of the individual, unfolding the divine plan for each of His children, but they are conducive to the needs of the world of humanity, unfolding those universal principles which enlighten, vivify and regenerate the world.

It is related that in the time of BAHA'O'LLAH there was a boy in Persia who was not noted for his wit or intelligence and yet within him was a soul which responded to the universal call. Thus he became one of the chosen and was entrusted by BAHA'O'LLAH with a difficult and perilous mission. At the appearance of the Manifestation of God it is necessary that the people shall know. It is the divine wisdom that the kings and rulers of the people shall be informed of so marvelous an event. As an instrument for carrying the Tablet of BAHA'O'LLAH to the ruling power of Persia, the mighty Shah, surrounded by his great soldiers and his elegant and dignified court, this simple, humble boy was selected. We know the human limitations of this boy. But what happened to him, the mighty transformation that was wrought when he was entrusted with this wonderful mission, is told by BAHA'O'LLAH in the *Tablet of Badi.* He was called into the holy presence of BAHA'O'LLAH and such a power was breathed upon him that he would have overcome the Supreme Concourse! Then he was no longer Badi the ignorant. Then he became Badi the wonderful! Badi the mighty! Then he became a new creation, because his heart was illumined by the Spirit of Truth, the Word of God, the Light of Guidance. He felt the vibrations of that mighty love, the presence of God standing within him, "powerful, mighty and supreme!" His mission was executed in a way that will compel admiration as long as men pay a tribute to virtue and fidelity. And again, through this spiritual outpouring scientific discoveries were increased and spiritual sacrifices were multiplied as the earth became more and more illumined by the face of God.

Now again that great power, the supreme Word, the manifest light goes forth to heal the nations and quicken the dead. This time it descends upon the created beings from the Center of the Covenant of God. BAHA'O'LLAH, speaking of Abdul-Baha, the Center of the Covenant of God, says, "He is the east of my Cause, the shining-place of

my identity, the sea of my bounty, the heaven of my will, the lamp of my guidance, the path of my justice, the standard of my laws. Whoever hath turned to him hath turned to me." So if we want now to know that mysterious force which is the source of life and power, we must turn with severed hearts to the Center of the Covenant of God. This is the dawning-place of righteousness and peace. This is the mystery of God which is the mystery of divine love.

Love is the cause of the creation of all the beings. It is the power of unity in all the universe of God. Through His love for His creatures, through His will to be known, God created man. We can only realize the divine image and likeness as we draw near to God in loving, sacrificial service to our fellow beings. Thus the limitations of man depart, and his horizon is widened. The distinctions of race and creed and religion no longer exist and the oneness of creation reflects the oneness of God. But such a vision is impossible without the bounty of the Holy Spirit. Through this ideal gift man is enabled to look over the created universe, as Abdul-Baha says, with "the glorified vision of a seer and a prophet."

One way to become receptive to this heavenly visitation, which no one of the creatures can of himself merit, is to carry this message of unity to the people of the earth. God wills to be known, and happy are those souls who respond to the desire of God! The divine Message creates human unity, ideal brotherhood, heavenly harmony and universal peace. It is also necessary to humble ourselves before the True One, knowing well that His ways are not our ways and His thoughts are not our thoughts. Whenever a Messenger of God appeared in past cycles and ages, those who drew near to him with a desire for knowledge and in a spirit of loving service and humble submission, found their stations exalted by that Supreme Power and Manifest Light. It is even so today. The God whose manifest Word and Holy Spirit create us is not a God of poverty or of limitations. He is the Lord of wealth, of affluence, of inexhaustible power. He does not create us poor. He creates us rich. He desires that we shall be wealthy through the divine affluence. He wills us to be strong through the divine strength; to be wise through the divine knowledge; to be illumined through the divine radiance. Shall not our minds and hearts expand and grow through the great spiritual bounty which is the life of all the beings?

There are those who seem to rest contentedly in the thought that there is nothing new under the sun. There are others who in their desire for the expansion of the soul and the ideal freedom, are ever striving for something new. The savage may look upon the sun and find satisfaction in the thought that it is the same that shone upon his forefathers and ancestors for many generations. He has the same light and warmth and wants nothing more. But how different it is with the scientist, who regards the same sun! Although he cannot know the essence of that sun, yet one by one he discovers more of its qualities and attributes. He invents the solar spectrum and with its aid discovers the identity of the elements of the sun and of this earth, although the proportion and composition of these elements differ in different worlds. He discovers the sun spots, those great apertures through which myriads of worlds might pass. To the astonished vision of the scientist is revealed the great coats of the sun, the great spheres of radiance and the sources of the light. He perceives the great masses of radium which are the dawning-places of its radiance and illumination. As the poet says, "That which is, is but earnest of the things which are to be."

Who knows but that in the future,

(Continued on page 90)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

He Is God!

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depnd upon *firmness, firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 10 Nur 1, 75 (June 5, 1919) No. 5

Editorial—The Southern States contributes a General Outline

By JOSEPH H. HANNEN

Careful study of the Tablets to America on Teaching, old and new, develops an increasing sense of the responsibility and opportunity of every Bahai. It is indeed the trumpet call to action. A new campaign is being waged against ignorance, lack of spirituality, prejudice and sectarianism. Its divine object is unity through love, and the formation of a republic of religions, in which all men shall be brothers, with God the Father of all, and His will shall "be done on earth as it is in heaven."

It is our desire and effort to enlist the co-operation of every friend in the Southern territory, bending a united effort toward the accomplishment of the task set before us. The large delegation which attended the New York Convention from Washington and other points in the Southern field, returned filled with enthusiasm and inspiration, and plans are being made to systematically spread the glad-tidings of the Kingdom. As in this work we have had the benefit of the personal co-operation of Mirza Ahmad Sohrab, who spent much of his time before and shortly after the Convention in Washington, the plans which he outlined, and which are naturally based on a very thorough comprehension of Abdul-Baha's wishes, may be of general interest to the friends everywhere.

The objects to be attained are such as to require the best effort of everyone. There is no one connected with the Cause of God who has not a part in this great plan. With a view of facilitating the general work, and co-ordinating the efforts of the friends, an outline has been drawn up by Mirza Sohrab, which the Southern section submits to the friends as its contribution to the general outline, and with a constant supplication for guidance and bounty.

The outline is as follows:

1. A Central Bureau to be organized in Washington for the South.

2. Teachers traveling in the South to send addresses of those to whom they

have spoken, to this Bureau and all details of their work.
3. Teachers to send the names and addresses of all the liberal organizations, clubs and churches who would be willing to have Bahai lecturers.
4. Bahai books to be placed in the libraries of all the important centers and teachers to visit the different libraries and see how many books they have and if we can supply them with more.
5. Provision to be made for the publication of literature and books to be widely circulated in the Southern states.
6. Teachers to send the names of one or two large newspapers in each city that would be willing to publish Bahai articles when sent to them.
7. Monthly reports of the work in the South to be published and circulated in the STAR OF THE WEST and other channels.
8. Monthly articles containing interesting news about the Cause to be sent to important newspapers for publication.
9. Bahai writers in the South to be encouraged to write Bahai stories for magazines and press. These stories to be permeated with the transforming power of BAHA'O'LLAH and Abdul-Baha. In this manner we can reach hundreds and thousands that could not be reached otherwise.
10. The follow-up system be developed so that if a teacher has visited a number of towns for a few months past another teacher may follow him up and refresh those talks with those already interested.
11. All the larger towns to be visited and effort be displayed to interesting one or two in each city to open their homes for weekly meetings and study, thus the work may continue without interruption, for unless we try to establish such small centers all public work will bear no fruit—even the birds have nests—thus when some one makes his home the nest of the birds of paradise, people will know where to go and how to get Bahai teachings.
12. The Central Bureau for the South to keep a card index system of all the friends in this section and send all the vital information regularly to the National Bureau, thus working in unity with that board and receiving inspiration from one another.
13. There should be a school for the training of the youth to be sent out as teachers.
14. A Publicity Bureau to be established.

News and Notes from the Southern Field

Charles Mason Remey and John B. Bassett visited a number of points in the South, prior to the New York Convention, returning to be in attendance there. Subsequently they returned to Washington and spent some time in local work, visiting a number of nearby points where addresses were given to interested groups. They report a wonderful spirit in the South and receptivity which is most encouraging.

Louis G. Gregory and Roy Williams have also been touring the Southern territory and are still in that section. They have visited Richmond, Virginia; Charleston, West Virginia; Huntington, West Virginia, and a number of other points en route. They are sending in lists of those interested, showing splendid results, and are most happy in the work. The following extract from Mr. Gregory's letter describing an incident of their trip to one of the places visited, exhibits the spirit encountered and shows the opportunities to be found: "This morning we visited the Ministerial Union here, which, oddly enough in a Southern community, combines all denominations, save Catholic, and both races. We listened with intense interest to their discussion centering around the question of unity, and growing out of a proposition to have unity meetings of the various denominations for the sum-

mer months. The presiding officer, a Congregational minister, had a clear vision and spoke like a Bahai! He spoke of the efforts to prevent overlapping in missionary fields, and thought the same thing should apply at home. He believed that a hundred, even fifty years would witness the end of all denominations. Near the close they gave us a brief audience, which made it possible to read the teachings of BAHA'O'LLAH and mention the twelve principles. They showed keen interest, and the effect was almost electrical upon the advanced thinkers among them. They eagerly took the booklets (Big Ben's) that were offered them, and warmly shook our hands. Next Sunday we are to speak in the church of Dr. H., one who attended the World's Parliament of Religions in 1893. When he agreed to open his pulpit, I asked him if he wanted a 'Methodist sermon.' 'I want your message, whatever it is,' he answered, and said he was very happy that liberal and progressive ideals in religion were being advocated."

The Washington Assembly has called a meeting to consider plans for the work, and will appoint committees and take other practical steps to get the campaign under way, with great unity of purpose and steadfastness of action.

It is earnestly requested that any of the friends who may be sojourning temporarily in the states covered by the Tablets to the Southeastern states, will communicate with the Washington Assembly, so that they may become a part of the active forces while with us. Also all friends in the states mentioned, who are not members of assemblies, are asked to send their names and addresses to the Secretary of the Washington Assembly, to be registered. Furthermore all those who have friends in the Southern territory who have been or should be interested, are urged to send the names and addresses of such friends, with such additional information as will enable us to serve them to best advantage. Address in all such correspondence, "Secretary, Bahai Assembly, P. O. Box 1319, Washington, D. C."

Joseph H. Hannen.

The Power of the Holy Spirit

(Continued from page 87)

through the evolution of science and religion and when the thoughts of all the world are concentrated upon peaceful and constructive measures, we may communicate with the inhabitants of that glorious sun, may respond to their vibrations of understanding and light and may quicken them to ours, so our hearts and minds are fixed upon noble, exalted and altruistic ideals! Immobility is ever the cause of stagnation and death. Motion is ever the cause of progress and life. Man should ever strive to grow and develop along lines of both material and spiritual evolution. Thus he may discover the mysteries of his own being and come to know himself, which we are told, on the highest authority, is identical with knowing God.

The Kingdom of God has descended, in accordance with the promises of past centuries and ages. The invitation to be citizens of that great and glorious Kingdom is extended to each and all. The light of God which is shining forth from His greatest Manifestation, BAHA-'O'LLAH, and the Center of His Covenant, Abdul-Baha, is veiled only by its intensity of splendor. There have been numberless appearances of the divine Logos, the "Word made flesh," in past cycles and ages. For these appearances have been the divine wisdom and mercy to the people of the world. These lordly splendors have been the educators of the peoples and nations as they laid the foundations for all past civilizations. The glories of the past, wonderful as

they have been, are veiled to us by the imitations, forms, interpretations and divisions that have crept in after the lapse of ages. But now the supreme joy and the glorious knowledge of the appearance of God is ours. The brief span of our lives upon earth is contemporaneous with the most marvelous event that has ever happened in all the ages. This event has been the dream and promise of wise men, prophets and seers, in past centuries and ages. How glorious to be living in the day of its fulfillment, when the whole earth is illumined by the face of its Lord! By obedience to the divine commands we become conscious of the divine power. It is the privilege of all who hear this Message to become instruments in the hands of God of quickening flesh with the spiritual power and of receiving the peace, harmony and security of the world of existence.

"To souls of fire He gives more fire and to those who are manful, a might that is more than man's!"

Truly if a man lived upon this earth one hundred thousand years, no higher hope, no brighter destiny could be his, than to be an instrument in the hands of God of bringing universal happiness to man. The greatest souls of past ages, were it possible, would hasten to such an attainment and the kings of the earth, could they but know, would abandon their crowns for affinity with God in the day when His Kingdom is glorified by His greatest Manifestation and the Center of His Covenant is living, moving and vibrating among men!

The gift of God is to be quickened by His Holy Spirit, to know His oneness, to realize His singleness, to be mindful of His appearance and to characterize our reality with His attributes. This is drawing near to God, this is being illumined by His light; this is looking upon the face of His beauty. This is the attainment of the station of man. "This is eternal life and heavenly honor."

Words of Baha'o'llah

Recited by MRS. AGNES S. PARSONS, of Washington, D. C., at the Second Session of the Bahai Congress, Sunday afternoon, April 27th, 1919. Stenographically reported.

IT has been our aim to uplift men through exalted words unto the Supreme Horizon and to prepare them to hearken unto that which conduces to the sanctifying and purifying of the peoples of the world from the strife and discord resulting from differences in religions or sects."

"O friends! In this day the door of heaven is opened by the key of the Godly name, the ocean of generosity is manifested and is rolling before your faces and the Sun of Providence is shining and gleaming. Do not be exclusive nor destroy your most precious time through the speech of this or that person. Gird up the loins of endeavor and do your best in training the people of the world. Do not imagine that the Cause of God is a cause of opposition, hatred and wrath."

"The Son of Greatness hath said that which is revealed from the heaven of Will in this Supreme Manifestation is to unite the people in love and friendship toward all. The people of Baha who have drunk the pure wine of reality must associate with all the world with a perfect spirit of joy and fragrance and remind them of that which is for the benefit of all. This is the commandment of the wronged one to his saints and sincere ones."

"O people of the earth! Make not the religion of God a cause of variance among you. Verily of a truth, it was revealed for the unifying of the whole world."

"Blessed is he who loves the world simply for the sake of the face of his generous Lord. With perfect compassion and mercy have we guided and directed the people of the world to that whereby their souls shall be profited."

"I declare by the Sun of Truth, which has shone forth from the highest horizon of the world, that the people of Baha had not and have not any aim save the prosperity and reformation of the world and the purifying of the nations."

Religion must be the Cause of Amity and Friendship

Address by JOSEPH H. HANNEN, of Washington, D. C., delivered at the Second Session of the Bahai Congress, Sunday Afternoon, April 27th, 1919. Stenographically reported.

IN the great principles laid down by BAHA'O'LLAH for the government of the world in the new age that is to come, the third is that religion must be the cause of friendship and amity.

First let me quote to you from some of the sayings of Abdul-Baha upon this subject: "The basis of the teaching of BAHA'O'LLAH is the unity of mankind and his greatest desire was that love and good will should live in the hearts of men. As he exhorted the people to do away with strife and discord, so I wish to explain to you the principal reason of the unrest among nations. The chief cause is the misrepresentation of religion by the leaders and teachers of religion. They teach their followers to believe that their own form of religion is the only one pleasing to God, and that followers of any other persuasion are condemned by the all-loving Father and deprived of His mercy and grace; hence arise among the peoples disapproval, contempt, disputes and hatred. If these religious prejudices could be swept away the nations would soon enjoy peace and concord. . . .

"If only the whole world would acknowledge the greatness of all the heaven-sent teachers, strife and discord would soon vanish from the face of the earth and God's Kingdom would come among men. . . . If men could only learn the lesson of mutual tolerance, understanding and brotherly love, the unity of the world would soon be an established fact." (From *Paris Talks.)*

The Center of the Covenant, Abdul-Baha, has explained to us the principal reason of the unrest so apparent among the various religious groups of mankind: The followers of each religious Teacher, Manifestation, Prophet—call him what you will—regard themselves as the chosen people of God, and all others as merely *tolerated* beings.

Now, in promulgating his great principles for the government of the world in the new age, BAHA'O'LLAH has declared in the third, that religion must be the cause of amity and friendship. All religion, like all love, is universal in its inception. The child that loves its home, tenderly and unselfishly, is potentially the man who expresses much love. The little girl who mothers her doll will make, we know, the best mother; and the mother is the heart of the nation; of the world. But man is not content to continue upon the unselfish basis which marked all beginnings of real religion. He would circumscribe the divine revelation of love—regarding himself and those of his persuasion as the children of God, and all others as being outside the love and care of an all-loving Father! What a misapprehension! And yet as an unselfish community, filled with the spirit of co-operation and brotherhood, is developed by binding together many families rich in family love, so God, today, having trained His people in the principles of spirituality, is bringing them together

on a basis of amity and concord. All the past is but a preparation for this day, which is truly one of coming together, of unity—the promised day of all the ages, of all the cycles, of all dispensations. This is the day of which Jesus, the Christ, spoke, when He said: "Other sheep I have which are not of this fold. Them also I must bring, and there shall be one fold and one shepherd."

Let us think of the people of the world from a spiritual standpoint; they are as several flocks, each under a different shepherd. They are each gathered into different pastures, separated by walls—walls made not by God, but by man. Gradually the existence of these walls breeds the selfish thought in the heart of each flock. Each believes *its* pasture the only pasture; *its* shepherd the only shepherd. At last, when selfishness through separation has reached its climax the mighty blast of the same all-powerful Spirit at whose command a trumpet blast destroyed the walls of Jericho, levels all walls of separation, and lo!—the One Great Shepherd appears, and the sheep, passing over lines where walls once stood, realize *His* presence, and know themselves every one as the sheep of God, knowing the Voice of *One* Shepherd!

Fancy the possibilities of unity, the possibilities of friendship, whereas before there existed suspicion and enmity. This is the message of the divine Shepherd who has appeared today. He has spoken—aye, He *is* speaking; and in the hearts of those capable of understanding the voice they have heard, the basis of a great unity has been practically established. This is no idle dream, millions with understanding hearts have already heard the voice of Him who has joined them together in a bond which shall last forever! For those of us who have had the privilege of seeing people of many races, many languages and different religions, meet as brothers, loving each other—recognizing points of contact and forgetting differences—in the home of Abdul-Baha, there can be no question. We are indeed living in the great day of unity—the great promised day of God.

Studying over this question, it seems to me that one of the great causes of dissension among religions is the loss of the dynamic element which rouses to *action* and lifts men from the lowest depths to the greatest heights. In the early days of Christianity, for example, men were filled with the divine enthusiasm that spurred them to marvelous action. Today we hear in the pulpits fervent prayers that God will raise His people to greater heights. Aye, therein lies the weak point, that *God shall raise them.* For as long as religion is passive and people depend upon something outside of themselves to elevate them, just so long will there be the selfish desire to be in the highest place; just so long will there be the personal creed, the thought that my way is the most direct way, the only way, and that those who do not follow after my way are lost. But the religion that is dynamic, the religion that is active, is that of which our Lord Christ spoke when he said, "He who drinketh of the water that I shall give him, shall never thirst, but out of him shall proceed streams of living water," and so today the call is a call to action, the call is that through the power of the Holy Spirit as exemplified and given to us by the Center of the Covenant we are to raise ourselves to the sublime, divine heights. The way we do this is by raising others. As we raise others to these higher thoughts, these higher ideals, we shall indeed raise ourselves and in this active conception of religion there can be no selfishness, there can be no enmity, there can be no prejudice, for we are all striving, perhaps through different paths, toward the same goal, and animated by the great unselfish conceptions which have been given to us today in the precepts of BAHA'O'LLAH, and the teachings and

example of Abdul-Baha, we shall find our greatest happiness in giving, giving, giving to others.

This is the day of the divine harmony. Goethe compared the world's great religions to the strings of a harp, each of which gives forth a peculiar note of its own, while the harmonious blending of all produces a symphony of music. Each of the seven great religions has its dominant note, its distinctive feature, a doctrine which differentiates it from all the rest. The several melodies constitute, when blended, a symphony of universal religion. The dominant note of Hinduism is the divine presence; the permeating note of Buddhism, renunciation; of Parseeism, purity; of Confucianism, reverence for the past; of Judaism, righteousness; of Christianity, love, and of Mohammedanism, submission.

Have you ever stopped to realize that seven major notes with variations and the demi-semi-tones and combinations make up all of the harmony of the world? And so we have here outlined before us seven dominant notes representing the seven great religious systems of the world. The creeds and the sects are many, and yet they are but variations of these seven primal notes. These notes, these great divine strings are sadly out of tune. There comes One then, the Author and Creator of all, and by the wonderful power of His Word attunes anew these strings, these seven great notes, and lo, when played upon by the master hand we have again sweeping from East to West, from continent to continent, from ocean to ocean, aye from world to world in this vast universe of ours, the divine harmony, the harmony of the new day. There is no spot so remote but what that divine harmony may be heard by those whose ears are attuned to the Infinite; and so today it is our privilege to stand, to listen, and to make ourselves as reeds through which the divine breath may blow, as strings upon which the divine hand may play, and thus the world shall become one great symphony of love, of peace, of unity, of all the blessings of God's new day, the day of harmony, the day of unity through love.

Allah'o'Abha!

(See page 99 for "Unveiling of the Divine Plan for the Southern States.")

"Concerning the matter of receiving Orientals"

RECENT TABLET TO JOSEPH H. HANNEN

To his honor, Mr. Hannen, Washington, D. C.—Upon him be BAHA'O'LLAH El-Abha!

He is God!

O thou who art firm in the Covenant!

Your detailed letter dated March 10th, 1919, was perused. It imparted great joy and happiness that, praise be to God, the friends in Washington are in the utmost joy and fragrance and are acting and conducting themselves in accordance with the Covenant and the Testament. They are kind to one another and are ready to sacrifice themselves for the promulgation of heavenly teachings.

Assuredly, invisible confirmation shall come to their aid and assistance and manifest light shall illumine their sight.

Concerning the matter of receiving Orientals regarding which you had inquired, affiliate and associate and exercise the utmost kindness to the Hindus, Chinese and Japanese Orientals for they have no bad intentions and are not ill-natured; but assuredly do not receive and associate with any Persian or Arab who may come to those regions without having an autographic letter of recommendation from me and bearing my signature. He may perhaps go to those

regions in order to intrigue, to sow the seeds of sedition and to create difference and enmity. The blessed souls, however, will undoubtedly carry with them a letter of recommendation from me.

I pray God that thy respected wife and the children may, under the shadow of the Covenant, be confirmed in the realization of their highest wish.

His honor Mirza Ahmad Sohrab has undoubtedly reached that country by this time and is associating with you in the utmost love. Convey to him, on my behalf, greeting and kindness.

Concerning thy mother, Mineola, Misses Fanny and Alma Knobloch, I supplicate for them the assistance and the favor of God. Convey to them on my behalf the utmost kindness.

Upon thee be Baha-el-Abha!

Signed ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, April 26th, 1919. House of Abdul-Baha, Haifa, Palestine.)

"The Covenant of God shall remain stable and secure"

RECENT TABLET TO ROY C. WILHELM

To his honor Mr. Roy Wilhelm, New York City.—Upon him be BAHA'O'-LLAH El-Abha!

He is God!

O thou who art firm in the Covenant.

Your numerous letters have been received and their contents noted. In every age and cycle, in the time of Moses, of His Holiness Christ and of His Holiness Mohammed as well as after these sacred Manifestations, some people of evil intention have been found and have sown the seeds of discord and of sedition. Even after Christ, Arius, the well-known patriarch, was the cause of a widespread schism in the Cause of God and intense agitation among the believers. His followers numbered even three million, and he as well as his successors exerted the utmost effort in order to produce a great split and a widespread commotion in the religion of God. But eventually the power of Christ exterminated and utterly destroyed them all to the extent that no trace (of them) has been left. These people are like the froth that gathers on the surface of the sea; a wave surges from the ocean of the Covenant and through the power of the Abha Kingdom will cast these foams ashore. In the Koran it is mentioned: "As to the foam, it is quickly gone; and as to what is useful to man, it remaineth on the earth." These corrupt thoughts that emanate from personal and evil intentions will all vanish, whereas the Covenant of God shall remain stable and secure.

The design that Mr. Bourgeois has prepared and has indeed striven hard therein has been received. Blessedness awaiteth him and a goodly home.

Convey, on my behalf the utmost love and kindness to thy respected parents. As it has been previously wired, communicate directly with Haifa.

Convey to Miss Lloyd my greeting and my kindness. I have the utmost longing for Mr. Bourgeois. In reality, this respected personage is worthy of praise.

You had written concerning the Wednesday evening gathering which was in the utmost spirituality. From this distant region I felt the fragrance of that meeting. Attach great importance to the Japanese people. Mrs. Magee should continually communicate with them. As to Miss Rude and the aunt of Mr. Edsall, convey to them my greeting.

Thou hadst written that the health of thy father and mother has improved; this news has made me very glad.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, April 26th, 1919. House of Abdul-Baha, Haifa, Palestine.)

"The ocean of the Covenant shall send forth a wave"

RECENT TABLET TO LOUISE R. WAITE

To the maid-servant of God, Mrs. Louise Waite, Los Angeles, California—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou dear maid-servant of BAHA'O'LLAH!

The letter thou hadst written to his honor Mr. Tudor-Pole was perused. It is just what thou hadst written, namely, that the question of supreme importance centers around the promulgation of divine teachings. This is conducive to amity among all denominations and races that dwell on earth, nay rather it links together the East and the West, binds closely together the North and the South, pitches the pavilion of the oneness of the world of humanity, lays the foundation of universal peace, emancipates mankind from the gloom of the world of nature and elevates it to the illumination of the Kingdom, secures freedom for all the hearts and gladdens the souls with the glad tidings of God.

As to the question of reincarnation which thou hast inquired: It is better for thee to refer to the *Book of Certainty* (*Ighan*) revealed through the Supreme Pen, wherein the question is fully treated. This is the explicit text of the divine utterance and therein thou shalt find that it has been manifestly declared that by "Return" is meant the return of human perfections and divine illumination. The *Book of Ighan* has been translated and possesses the decisive verdict. Consider and peruse it with the utmost carefulness.

Concerning the childish activities of some (violators) which thou hadst written about: Praise be to God, thou hast been able to fulfill admirably thy mission. Thou hast, armed with the power of the Covenant, resisted and surmounted these unwise and foolish attempts; thou hast protected the Cause of God and hast striven to expose and reveal the Truth to the people of that region. These people are like unto children—at every hour they exhibit a fresh and puerile attempt, but all that is likened to a ripple on the surface of water. Ere long thou shalt consider that no sign and no trace shall remain therefrom. The ocean of the Covenant shall send forth a wave and shall disperse and throw out these foams. Consider thou, at the time of Christ and after Him, how many childish attempts were made by different persons! What claims they have advanced and what a multitude have they gathered around themselves! Even Arius attracted to himself a million and a half followers and strove and endeavored to sow the seeds of sedition in the Cause of Christ. But eventually the sea of Christ surged and cast out all the gathering froth and nothing was left behind save everlasting malediction.

In fine, engage in the promulgation of divine teachings, that ye may serve in a distinguished manner the oneness of the world of humanity, may be the means of the propagation of universal peace, that the world of mankind may reflect, like unto a mirror, the divine Kingdom and that the lights of the realm on high may shine in the nether world.

Convey, on my behalf, to all the friends and particularly to thy respected husband, Mr. Waite, the utmost love and kindness.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, March 15th, 1919. Home of Abdul-Baha, Haifa, Palestine).

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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BULLETIN—Owing to the increased cost of production and to meet the demand made upon us by Abdul-Baha to enlarge and re-establish the Persian section, we have increased the subscription price of the STAR OF THE WEST to $2.50 per year, beginning with issue No. 4.

Glad Tidings!

Words of ABDUL-BAHA to Mirza Ahmad Sohrab and quoted by him in his second talk delivered at the Bahai Congress—
See page 112.

GLAD TIDINGS! Glad Tidings! That the Sun of Reality hath shone forth!

Glad Tidings! Glad Tidings! That the illumination of heavenly brotherhood hath encircled the East and the West!

Glad Tidings! Glad Tidings! That the doors of the Kingdom of mercy are wide open!

Glad Tidings! Glad Tidings! That the melody of the Supreme Concourse hath reached the ears of every old and young one!

Glad Tidings! Glad Tidings! That the banquet of the Lord is spread in the assemblages of the friends!

Glad Tidings! Glad Tidings! That the period of bloodshed and carnage hath passed away and the century of universal peace and the gathering together of the nations of the earth hath dawned upon us!

Glad Tidings! Glad Tidings! That the weeping eyes are made joyous and laughing, and ere long the diamond age of the Kingdom of Abha will be established in the hearts!

Glad Tidings! Glad Tidings! For the sleepy ones are awakened and the negligent ones are made mindful!

Glad Tidings! Glad Tidings! That the call of the Merciful is raised, the resurrection is set up, the dead are resuscitated, the lame are dancing like unto the gazelles, the deaf are endowed with hearing and the dumb are granted the power of speech!

Glad Tidings! Glad Tidings! That the breaths of the Holy Spirit confer life and day by day the world of humanity advances toward the goal of perfection.

O ye inhabitants of the world, awaken ye! Awaken ye!

O ye factions of the earth, become ye mindful! Become ye mindful!

O ye devotees of religions, obtain life! Obtain life!

O ye sects and denominations, move ye! Move ye!

O ye lovers of the beauty of the True One, become ye self-sacrificing! Become ye self-sacrificing!

O ye enkindled ones! O ye supplicating ones! Become ye the confidants of the mysteries! Become ye the confidants of the mysteries!

O ye birds of the rose-garden of Abha! Sing ye the anthems of mercy! Break ye into the songs of beautitude!

O ye brilliant stars of the heaven of God! Shine ye! Shine ye!

O ye teachers of the Cause of the Supreme Lord! Travel ye, teach ye! Destroy ye the foundation of hatred, malice and contention from amongst the children of men, and lay ye the basis of the palace of love and universal peace!

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Rahmat 1, 75 (June 24, 1919) No. 6

Unveiling of the Divine Plan for the Southern States

Second talk by MIRZA AHMAD SOHRAB at the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress held in McAlpin Hotel, New York City, April 26th-30th, 1919.

BAHA'O'LLAH says in the *Book of Akdas:*

"It behooveth the one who hath drunk today the Elixir of Life from the hand of his Lord, the Merciful, to be pulsating like unto an artery in the body of the universe; thus the world may be moved through him and every mouldering bone be clothed with flesh."

Today the world of humanity is hungry for the Bread of Life and thirsty for the Water of Truth. Now that men have realized more than ever before that all their former institutions have been based upon a foundation of sand, they are trying to do away with all the past evils and build, on the solid rock of the Word of God, a palace of human prosperity which shall last forever. No doubt this new structure will not be built by a single man or by a single nation. It is only through the co-operation and mutual assistance of all men and of all races and all climes that this divine edifice will be raised. Its foundation must be laid in the hearts, and its walls rise to the seventh heaven of human consciousness. It is only through the power of God and the love of humanity that the builders will be inspired to set aside their national prejudices and traditions, merging them in the strong white light of internationalism and brotherhood. For has it not been said of old: "Love conquers everything." Without love nothing succeeds, nothing goes forward. When altruism and the love of God join hands, then we have really a dynamic and divine civilization. And it is only through the establishment of this divine civilization, that humanity shall enter through the portals of regeneration into the garden of Truth.

It is evident that every institution, both religious and social, has been subjected in the past to the law of change and modification. Most of the former movements, because they could not adapt themselves to a new environment, became little by little static, lost their pliability and elasticity, became lifeless and died from inanition. But in this age the law of religious truth and social energy has taught us a new lesson, i. e., a movement cannot survive the cataclysm of the ages unless it is permeated with a strong telic policy.

Now I believe from what you have seen and experienced of the Bahai Movement —have felt the effects of its ethical and practical laws and its religious and scientific aspects—we may assert that of all other movements of the last age, this Movement is endowed with an extraordinary amount of telic energy and the power of adaptation. The unveiling of the great Tablets to the believers of the Northeastern States must have demonstrated to you, in a striking manner, what this power of adaptation and telic energy must mean to the Bahais in the

future. It is only through the constant application of these two fundamental laws and the assistance of the Holy Spirit that we shall be enabled to teach the Cause of God and the brotherhood of races to all these millions of men.

At this session we will take another step, and bring within the range of our human vision the larger divine vision of Abdul-Baha by reading to you the translation of the two Tablets revealed to the Southern States. The first Tablet was revealed on Wednesday morning, March 27th, 1916. The Beloved of our hearts was sitting on a chair in the midst of the fresh wild flowers, looking at them and admiring their color and beauty. After a few minutes of silence, he began to dictate.

[*Here followed the reading of the Tablet received in America before the doors of communication closed. It was published in the* STAR OF THE WEST, *Vol. 7, No. 10, and Vol. 9, No. 14.*]

The second Tablet for the Southern States, which is now given to the world for the first time, was dictated by Abdul-Baha on Monday morning, February 3d, 1917, in his little cottage at his home in Haifa. It is as follows:

TABLET

To the believers of God and the maid-servant of the Merciful of the Southern States.—Upon them be BAHA'O'LLAH El-Abha!

He is God!

O ye blessed, respected souls!

The philosophers of the ancients, the thinkers of the middle ages and the scientists of this and the future centuries have all agreed upon the fact that the best and the most ideal region for the habitation of man is the temperate zone, for in this belt the intellects and thoughts rise to the highest stage of maturity and the capability and ability of civilization manifest themselves in full efflorescence. When you read history critically and with a penetrating eye, it becomes evident that the majority of the famous men have been born, reared and have done their work in the temperate zone, while very, very few have appeared from the torrid and frigid zones.

Now these sixteen Southern States of the United States are situated in the temperate zone, and in these regions the perfections of the world of nature have been fully revealed. For the moderation of the weather, the beauty of the scenery and the geographical configuration of the country display a great effect in the world of minds and thoughts. This fact is well demonstrated through observation and experience.

Even the holy, divine Manifestations have had a nature in the utmost equilibrium, the health and wholesomeness of their bodies most perfect, their constitutions endowed with physical vigor, their powers functioning in perfect order, and the outward sensations linked with the inward perceptions, working together with extraordinary momentum and co-ordination.

Therefore in these sixteen states, because they are contiguous to other states and their climate being in the utmost of moderation, unquestionably the

divine teachings must reveal themselves with a brighter effulgence, the breaths of the Holy Spirit must display a penetrating intensity, the ocean of the love of God must be stirred with higher waves, the breeze of the rose-garden of the divine love be wafted with higher velocity, and the fragrance of holiness be diffused with swiftness and rapidity.

Praise be to God, that the divine outpourings are infinite, the melody of the Lordly principles is in the utmost efficacy, the most great Orb is shining with perfect splendor, the cohorts of the Supreme Concourse are attacking with invincible power, the tongues are sharper than the swords, the hearts are more brilliant than the light of electricity, the magnanimity of the friends precedes all the magnanimities of the former and subsequent generations, the souls are divinely attracted, and the fire of the love of God is enkindled.

At this time and at this period we must avail ourselves of this most great opportunity. We must not sit inactive for one moment; we must sever ourselves from composure, rest, tranquillity, goods, property, life and attachment to material things. We must sacrifice everything to His Highness the Possessor of Existence, so that the powers of the Kingdom may show greater penetration and the brilliant effulgence in this new cycle may illumine the worlds of minds and ideals.

It is about twenty-three years that the fragrances of God have been diffused in America, but no adequate and befitting motion has been realized, and no great acclamation and acceleration has been witnessed. Now it is my hope that through the heavenly power, the fragrances of the Merciful, the attraction of consciousness, the celestial outpourings, the heavenly cohorts and the gushing forth of the fountain of divine love, the believers of God may arise and in a short time the greatest good may unveil her countenance, the Sun of Reality may shine forth with such intensity that the darkness of the world of nature may become entirely dispelled and driven away; from every corner a most wonderful melody may be raised, the morning birds may break into such a song that the world of humanity may be quickened and moved, the solid bodies may become liquified and the souls who are like unto adamantine rocks may open their wings and through the heat of the love of God fly heavenward.

Nearly 2,000 years ago, Armenia was enveloped with impenetrable darkness. One blessed soul from among the disciples of Christ hastened to that part, and through his effort, ere long that province became illumined. Thus it has become evident how the power of the Kingdom works!

Therefore, rest ye assured in the confirmations of the Merciful and the assistances of the Most High, become ye sanctified above and purified from this world and the inhabitants thereof, suffer your intention to become for the good of all, cut your attachment to the earth and like unto the essence of the spirit become ye light and delicate. Then with a firm resolution, a pure heart, a rejoiced spirit, and an eloquent tongue, engage your time in the promulgation of the divine principles; so that the oneness of the world of

humanity may pitch her canopy in the apex of America and all the nations of the world may follow the divine policy. This is certain that the divine policy is justice and kindness toward all mankind. For all the nations of the world are the sheep of God, and God is the kind Shepherd. He has created these sheep. He has protected them, sustained and trained them. What greater kindness than this? And every moment we must render a hundred thousand thanksgivings that, praise be to God, we are freed from all the ignorant prejudices, are kind to all the sheep of God, and our utmost hope is to serve each and all, and like unto a benevolent father educate every one.

Upon ye be greeting and praise!

Every soul who travels through the cities, villages and hamlets of these states and is engaged in the diffusion of the fragrances of God, must peruse this Commune every morning:

COMMUNE

O God! O God! Behold me! Notwithstanding my lowliness and my lack of capability and ability, I am bent upon the accomplishment of the greatest works, aiming to promote Thy Word amongst the republics and resolved to spread Thy teachings amongst all mankind. Far be it from me to become confirmed in this work save Thou mayst assist me with the breaths of the Holy Spirit! Make me victorious through the armies of Thy supreme Kingdom and encircle me with Thy confirmations, which shall make the moth the eagle, the drop the river and the seas, and the scintillas the suns and the moons!

O Lord! Confirm me with Thy insuperable power and Thy penetrating potency, so that my tongue may speak out Thy praises and glorifications amongst Thy creatures, and my heart become over-flowed with the wine of Thy love and knowledge. Verily, Thou art the Powerful to do that which Thou willest, and Thou art Mighty over all things!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, March 27th, 1919, Washington, D. C.)

It is significant to observe that Abdul-Baha, in writing to the Southern States, takes the example of farming, and applies it to the spiritual farming, for as we know most of these states are primarily agricultural. The world looks to the South for its cotton, and thousands of factories would be closed in case of a bad harvest. Now the desire of Abdul-Baha is that just as the Southern people are clothing the bodies of millions of men with finely woven textures out of their cotton, they may also clothe the spiritual body of mankind with the heavenly characteristics and divine attributes. Just as they sweeten the tongues with the sugar cane of Louisiana, Texas, and Georgia, they may sweeten the lives of men and women who have lost their bright hopes of a better state.

The sixteen Southern States have more than five times the area of the Northeastern States, and we can get an idea of the vastness of this section when we realize that Texas alone is larger than the entire group of the Northeastern States; nevertheless the population

is only about twenty-three millions; not much more than that of the Northeastern States. The problem of how to reach this great mass of humanity, and how to spread the Message of the Kingdom in all parts of the South, is a subject that only time, knowledge and discretion will disclose to us. It is not a matter to be decided upon in a decade or two. Once we are inspired with this glorious vision of man's spiritualization, and once there is a telic policy guiding all our aims and hopes, I am sure we will go on advancing from step to step till the final goal is achieved. We may not see that goal, but still ours will be the greatest satisfaction to have laid the foundation of this work, not on the crumbling rocks of human policies, but in the pure hearts of men and women gathered here in this meeting. Look on the map for a moment, and the whole South is dotted with large, thriving cities, the inhabitants intelligent and hard workers. Here we have Washington, with a population of nearly 500,000, the Capital of the United States, the seat of the National Government, with the President and the Congress; here also we have the representatives of the nations of the earth. Then Baltimore, with more than 500,000; New Orleans with about 350,000; Nashville with 120,000; San Antonio with 100,000; Richmond with 130,000; Memphis with 140,000; then Birmingham, Augusta, Charleston, Chattanooga, Covington, Fort Worth, Houston, Mobile, Oklahoma City, Savannah, Wilmington, and many others with large populations and prosperous agricultural and industrial communities.

The Bahai Cause, whose basic spiritual principles are the Fatherhood of God and the brotherhood of man, must permeate every stratum of society in the South; so that this section may become the paradise of glory, the nest of the nightingale of Truth, the haven of security and the land of joy and happiness, flowing with milk and honey. All the racial and religious prejudices must be wiped away, that every face may shine with the light of the Kingdom. This, I can assure you, is the supreme desire of Abdul-Baha, and the sooner this ideal condition is brought about, the nearer we will be to the Golden Age of Universal Peace.

And now I must bring this second talk to a close by quoting to you two short talks of Abdul-Baha. Here is the first. Having looked over and corrected the second Tablet to the South, he handed it to me, saying:

"Come, my son, take it. I have corrected it. The importance of this Tablet will be revealed in the future. In these vast sixteen states the lights of the Sun of Reality shall shine with great power and the dark clouds of ignorance and human prejudices will be dispelled from its horizon. Mr. Gregory must demonstrate a self-sacrificing spirit in teaching the Cause amongst the black race, diffuse the fragrances of God in every part of the South, and let his cry of 'Ya-Baha-el-Abha!' reach to the apex of heaven, in their meetings, gatherings, churches, colleges and schools. The believers of God with the utmost firmness and steadfastness must go forth and teach the heavenly institutes to the inhabitants of the South. They must not turn their faces from any difficulty. Like unto a waving sea they must be tumultuous and full of divine acclamation, and similar unto the thankful birds they must be always singing the songs of love, light and life. Every person in accordance with his capability and ability must engage in teaching the Cause of God and show an effort in the illumination of the souls, so that praiseworthy results may appear and become manifest from him. I desire nothing else from the believers of those States save teaching the Cause of His Highness, the Almighty. See with what love, with what attraction, with what exhilaration I wrote this Tablet for them. One of

(Continued on page 111)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA'O'LLAH—May my life be a ransom to you!

. . . . Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 10 Rahmat 1, 75 (June 24, 1919) No 6

News from the Holy Land and Persia

Letter from SHOGHI RABBANI—Also containing recent Tablet revealed for a well-known Bahai of Teheran.

Haifa, Palestine,
April 25, 1919.

Dr. Zia M. Bagdadi, Chicago.

My dear brother in the love of God:

As there has been a lull and decrease of activity in Abdul-Baha's ever-widening correspondence these days, I find ample time at my disposal to write you this letter acknowledging the receipt of your letters that have been sent to me and those supplications which you have forwarded to the beloved Master. I profit moreover by the occasion to give you the news of the Beloved's health and safety and a summary of the news of the Holy Land. Since the dispatch of your last Tablet dated January 10th, 1919, four supplications, enclosing other supplications from the friends, have been received from you as well as two letters addressed to me and dated February 28th and March 6th. The contents of all these letters have been fully exposed to the Beloved and have received his due and full consideration, a detailed Tablet in answer to all your questions has been revealed for you this afternoon and will be duly dispatched. The second (or middle) name granted to your dear daughter is Habibeh, after the name of her respected grandmother. Convey my greetings and my best wishes to your dear wife who, I hope, is enjoying good health and is collaborating with you in your indefatigable services to the Cause of God.

As to the news of the Holy Land, many and varied they are in these significant, memorable days. Friends from France, as M. and Mme. Dreyfus-Barney; from England, as Major Tudor-Pole;

from Cairo, as Mohammed Taghi Esphahani and others; from Adana, as Hossein Ikbal, your dear and charming brother with his family—all these are daily flocking in and are being privileged to gaze at the Master's radiant face after this unprecedented period of separation.

News, refreshing and inspiring, is being daily received from all over the world, from the far west in the United States of America to the middle east in Persia and the far east, Japan and India, and still beyond from the Hawaiian Islands in the mid-Pacific ocean. From New Zealand even the glad tidings of the Kingdom are breaking upon us and indicate the brilliant future that is stored for the far-off continent of Australia.

In Persia and particularly in Teheran, the Cause is advancing by leaps and bounds, the number of the friends is prodigiously multiplying, their gatherings and assemblies are open to the public, an intense and widespread interest is being aroused, many an important, responsible position is taken up by wise and firm Bahais, Bahai literature is being printed, published and widely circulated, the seed of knowledge and of faith is being sown broadcast by intelligent and well-directed hands and the influence of the friends of God is being felt everywhere. Throughout this period of ceaseless activity of reconstruction and of service—at a time when the whole world was in confusion and commotion and when human blood was being so profusely spilt, the friends in Persia were wonderfully protected and saved. Civil war, pestilence and famine ravaged and devastated Persia and although the death rate on one day had reached the unprecedented number of 1172, the friends of God were miraculously preserved, not a single one fell victim of this great calamity.

From what was once an integral part of the vast Russian Empire, from the distracted region of Turkestan a letter has been received from a friend of God residing in the city of Ishkabad. Praise be to God, that dear spot which has the first Mashrekol-Azkar erected within its walls and which has of late been shrouded with a heavy mist is now again unveiling itself and appears in its full light and splendor.

What strikes us most vividly is the good news of the welfare and safety of the friends of God. All throughout the years of war, civil as well as national, of loot and of riot and rebellion and of bloodshed, the friends have been continuously engaged in service to the Cause of God. Their meetings have not been discontinued, their fervor has not decreased and their energy has not relaxed.

This news from such a part of the world, together with the letters that have been received from Alma Knobloch and Consul Schwarz, have opened up all the closed channels of correspondence which the war had sealed with the Holy Land. The Beloved is in perfect health, strong and vigorous, happy and joyous and often does he wake up at midnight in order to peruse the contents that are being received from the East as well as the West.

With best greetings to all the friends of God and the maid-servants of the Merciful, I am

Your brother in the Cause,

Shoghi Rabbani.

May I end this letter of mine with the translation of one of the most important Tablets that have been recently revealed to a well-known friend in Teheran?—

TABLET

O thou honorable martyr and the pioneer of the Cause of God!

The letter which you had written on the 19th of December 1918, arrived the 5th of February 1919. In spite of lack of time it was read with the utmost attention together with the enclosed letters. It gave us the glad tidings of the good health, safety, joy and fragrance of the friends of the Merciful. In this day one cannot conceive of greater news,

for in these years of agitation hearts were in anxiety and affliction. This universal storm was so bewildering, so terrific, so frightful that reason could not conceive that this oppressed people would be protected and safe in all countries. This is only from the decisive and extraordinary power of His Highness the Desired One—May the spirit of existence be sacrificed to the feet of His friends!

Consider that in all countries these oppressed people were in the hands of tyrants; in the days of peace and concord, of general tranquillity and comfort they were without help and support, subject to every tyrant, and inflicted with every calamity. Now, thanks to the assistance and favor of the Eternal Beauty, such a great miracle has become manifest and clear. During the years when all the peoples of the world were in infinite trouble and torment, in the utmost distress, commanded, subjugated, deprived and devoid of reason, these oppressed ones, through the power of the divine teachings and of everlasting confirmation, were everywhere in the utmost tranquillity and composure.

What miracle greater than this? If any one stops to think one instant, he will not find a greater proof.

Although Abdul-Baha had striven to the utmost of his power in this praiseworthy Cause prior to the declaration of the war, and so much have we said and spoken in connection with the lines of conduct, but without the favor of God we are nothing, absolutely nothing. This brilliant victory and this remarkable protection are exclusively ascribed to the blessings of the Eternal Beauty—May my spirit be a sacrifice to His friends!—otherwise human power is absolutely impotent. The tastes and inclinations of the people of Persia have decidedly changed; religious habits have disappeared and eventually unworthy habits may prevail in Persia. But rest assured the power of the Cause of God shall conquer and waves from this infinite sea shall surge and shall roll away, casting out upon the shore these foams, and verily our legions shall have the victory.

This is what He says in explicit terms in the *Ishrakat:* "Religion is a brilliant light and a strong fortress for the protection and comfort of the people of the world. If the lamp of religion remains veiled, chaos will take place, the luminary of justice and of equity, and the sun of rest and security, will be deprived of light. Any one who knows will ever bear witness."

Reflect what has been perpetrated by the miserable party in Russia! How they have destroyed this imposing empire and caused this mighty edifice to crumble into dust, and at present they are in a hopeless state. The state of affairs has become so acute that the pure and chaste women of Russia have brought their complaint before the great powers of the League of Nations, saying that this unprincipled party is forcing us to become public property. High and low, everyone has been villified. The veil of shame has been entirely rent asunder and the mass of the people have attained a stage of savagery.

Consider, that fifty years ago the Supreme Pen foretold these events: "Verily, our armies will have the victory." Soon they will find themselves disappointed and at a loss and they will have to follow the commands.

In Persia we see now the beginning of heedlessness and the first manifestations of neglecting religion. If this state of things is not stopped by the power of the divine teachings, it will soon be chaos and distress, eternal vileness and shame. I take refuge in God in this impossible assumption.

The sacred Manifestations were not known in the first cycles and the fruit of their mission had not been discovered. But in this spiritual age, in this divine time the exaltation and the luminosity, the truth and the greatness of the Cause of God have become manifest and evident as the sun in all regions. All wise men

witness that these divine teachings are the very spirit of this age, and the light of this cycle; humanity will never find peace and tranquillity without the spreading of these teachings, nor will it attain perfect civilization.

In all temples, gatherings, assemblies of the West Abdul-Baha has spread these teachings most forcibly. Not a single person could oppose him, nobody raised an objection. Everyone listened, and with great applause and in the utmost respect manifested their approval. No one was found who said: "This is only the legends of the past." Even in a meeting of atheists a detailed address was delivered. Everybody approved of it and it was published in the American papers. Likewise in Oxford (England) an address was given, and also at the University of California in San Francisco [Leland Stanford, Jr. University, Palo Alto] were explained a part of the divine teachings. Everywhere I met with approval, but the Persians are still asleep. So great a blessing has been manifested in Persia, such a bejeweled crown has been set on its head — but a thousand times alas! that the Persians do not appreciate it and are suffering from neglecting religion. May God end it well. Praise be to God! All future events were clearly, openly and explicitly revealed in previous Tablets, some fifty years ago, others thirty years ago. All have come to pass, and yet the Persians are negligent!

The Eternal Beauty—Glory be to His Greatest Name!—proclaimed this Supreme Cause under fetters, hoisted this remarkable standard in the midst of prison and has given rise to such commotion! Yet the Persians are slumbering! The people of the West consider the East as inhabited by wild tribes and refer to it as a vile race, low and unfavored; now the power of the Greatest Name has had this deep effect in the hearts of the people of the West and in all the countries of the world there are groups respecting Persia.

Notwithstanding the manifestations of this great power, the Persians are still unaware and are immersed in heedlessness. Be admonished, ye people of light! The one to whom God has refused the light, he is deprived thereof.

In brief, we hope that the friends of God will be confirmed in the path of guidance and will remain and abide at the threshold of the Eternal Beauty.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, April 25th, 1919.)

"Every latest (new) order should be acted upon because the general conditions vary and change"

RECENT TABLETS TO DR. BAGDADI

To his honor Dr. Zia M. Bagdadi, Chicago, Ill.—Upon him be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Thy numerous and successive letters have been perused in their meanings, and now we answer thee these general inquiries which thou hast asked. This is of my love for thee and tenderness toward thee. I ask God to confirm all in spirit and fragrance, to change every darkness into light that will illumine the universe; to make the hearts united and combined as the mixing of water and wine, so that all may arise for the elevation of the Word of God and the diffusion of the teachings of God; the abandonment of every mention that does not inherit a gift from God.

As to Dr. Barton-Peeke: I ask God to make her the sign of firmness in the horizons.

As to Mr. George Lesch: Verily, he has attained to the meeting of his Lord in the Kingdom of Abha, and he is saying, "I wish my people knew how my

Lord has forgiven me, and made me the sign of mercy in the world of light."

As to the turning of the colored race to the praise-worthy station: This is a matter that was promised in the Scriptures and the Tablets by the affectionate Lord. Therefore, we have rejoiced in the great glad tidings and we desire that the unity may be increased between the white and the black and the difficulties vanish, so that they may become intimates, strong in faithfulness, and as brothers reclining on the couches face to face, attracted to the manifest light.

As to your gentle daughter Parvene: We have given her the middle name of Habibeh. It is the name of her grandmother.

Concerning the book of his honor Mirza Mahmood Zargani: It is acceptable if you translate and distribute it, especially among the friends.

As to the Chinese, Japanese and Hindu students: It is acceptable to receive them into your gatherings.

Concerning the printing of the Tablets and the Epistles: It is conditioned and depends upon the opinion of the Executive Board of the Convention, so that it may not be the cause of disturbing the minds.

Every latest order (new) should be acted upon because the general conditions vary and change; therefore, a new order is issued to readjust the old order.

As to the STAR OF THE WEST: It is better if the English is mixed with the Persian. His honor Mirza Ahmad Sohrab has acquired skilfulness in the Persian in these later days.

As to all the epistles and the books pertaining to the Cause: They must be under the management of the Executive Board of the Convention. But have ye consideration for Miss Mary Lesch.

As to the souls whose consciences are clarified, whose secrets are sweetened, who have become assured in the mention of their Lord, who have sincerely turned their faces to God and who have traveled in the East of the earth and its West, its South and its North for the diffusion of the fragrances of God, unquestionably the merciful confirmations, the divine assistance shall reach them under all conditions and circumstances. Joy be unto the souls who help this illumined group and spiritual party.

As to the Epistles, *The Mysterious Forces of Civilization* and the *Traveler's Narrative:* Verily, they are the important epistles which vivify and civilize the souls and educate them with the best virtues and the best of politics. Therefore, attach ye to them great importance, and ye, O ye who are noble, do not waste your time in discussions that are useless and from which no benefit can be obtained; it is encumbent upon ye to elevate the Word of God and to spread the fragrances of God.

In these days a letter was received from his honor Ibn Asdak, saying that he had sent you articles in order that they be published in the STAR OF THE WEST; their distribution is acceptable. Convey my greetings and my longing to all the friends in that country of the vast regions.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(April 25th, 1919.)

As to thy inquiry about traveling to nearby towns out of Chicago for the promulgation of the divine teachings: It is acceptable if thou dost continue in this work.

As to the House of Spirituality: It is the name for the group, the committee, and it is the best of all the names.

Convey my greeting and praise to the maid-servant of God, Mrs. Grace Anderson, and say unto her: "Verily, I bury my face in the dust of supplication and invocation and I pray for thee to God to make thee free from every hindrance and attachment in the life of this world, so that thou mayest be clothed with the garment of holiness in the Kingdom of Abha, and become sanc-

tified from the darkness of the world of nature and its limitations, enkindled with the fire of the love of God and attracted to the fragrances of God.

(Signed) ABDUL-BAHA ABBAS.

(May 18th, 1919.)

"The economic teachings shall, henceforth, be written in detail"

RECENT TABLET TO JULIET THOMPSON

To the maid-servant of God, Miss Juliet Thompson, New York City—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Numerous letters have been received from you and their contents noted. At present the presentation of a letter to the Presidents is not advisable, for they are occupied.

Convey my respectful greeting to Mrs. Barbee of St. Louis and say: "I hope that in this nether world thou shalt attain unto a heavenly light, thou wilt free the souls from the gloom of nature, which is the animal world, and cause them to reach the lofty stations in the human world. Today all the people of the world, except a small number of souls, are immersed in the world of nature. That is why thou dost witness jealousy, greed, struggle for existence, deception, hypocrisy, tyranny, oppression, dispute, strife, bloodshed, loot and pillage, all of which emanate from the world of nature. But few are those who have been freed from this darkness, who have ascended from the world of nature to the world of man, who have followed the divine teachings, have served the world of humanity, who are resplendent, merciful, like unto a rose-garden and illumined. Strive as much as possible in order to become God-like, Lordly, illumined and merciful, that thou mayest be freed from every bond and become attached at heart to the Kingdom of the incomparable Lord. This is Bahai bounty and this is heavenly light."

Convey to the maid-servant of God . . . greeting and kindness. On her behalf I supplicate and entreat at the Kingdom of Abha, in the utmost humility and lowliness, that she may be assisted to conduct herself in accordance with the divine teachings.

Convey my greeting and kindness to Mark Tobey, Howard Ives, Agnes Alexander and Frances Fales.

Convey my message to Mrs. Lehmann and say: "Service to the friends is service to the Kingdom of God, and the consideration shown to the poor is one of the greatest instructions of God."

Convey on my behalf the utmost kindness to Mr. Comfort (Will Livingston Comfort) and say: "When in the midnight hour the eye is awakened, affectionate sentiments are felt."

O thou Juliet! Endeavor in thy profession that thou mayest secure comfort for thy respected mother.

Convey to Marjory Morten my greeting and my message.

Say unto and "Strive as much as you can to turn wholly toward the Kingdom, that ye may acquire innate courage and an ideal power."

Convey longing greeting to Chaplain Purser.

Convey on my behalf the utmost respect to Rev. Van Kirk and say: "Reflect upon the past events during the time of Christ; present events shall become clear and manifest."

Convey my message to and say: "I also pray that your dear friend may be illumined with the light of everlasting life."

Convey my message to Frieda Bullinger and say: "If until eternity thou remainest grateful to Mrs. Grace, thou shalt not acquit thyself, for she has

caused thee to harken to the divine call and to turn thy face to the divine Kingdom. I hope that thou shalt acquire health and prosperity."

The economic teachings shall, henceforth, be written in detail.

On behalf of thy aunt, forgiveness has been solicited from the Threshold of Oneness.

Convey my greeting to Dr. Guthrie and Mr. Ledoux. From the bounties of God I ask that these two souls may be the cause of the promulgation of divine teachings, may proclaim the oneness of the world of humanity, may spread the cause of universal peace, that ignorant, religious, racial, political and even patriotic prejudices may vanish and the earth may become one home and all peoples be unified; and the same with the other divine teachings which are recorded in the Tablets and Epistles.

Convey my greeting to Dr. Guthrie and Kalil Gibran and say: "In the future some Tablets will be sent that ye may translate them, and, having translated them, print them."

To Mr. Bouck White say: "If thou seekest real liberty, thou shalt find it in the Bahai Movement."

I hope thy respected mother will grow better in health and Mrs. Maxwell may attain unto perfect health.

A letter will be written to Mrs. Krug and Miss Boylan, and being enclosed, deliver it to them.

Convey to each and all the friends the most wonderful Abba greeting.

Upon thee be BAHA'O'LLAH El-Abha!

(Translated by Shoghi Rabbani, April 4th 1919, Haifa, Palestine.)

"Undoubtedly, the Standard of Universal Peace shall be unfurled"

RECENT TABLET TO MRS. J. STANNARD

(Copy of Tablet revealed for Mrs. J. Stannard of London, Eng.)

O thou who art attracted to the Kingdom of God!

Thy letter dated December 26th was received. I praised the Lord for having protected the friends all throughout the war that has now subsided. All mankind was held in the grip of anguish, and calamities afflicted every soul, while the safety of the friends constituted one of the greatest gifts. For that we thank God and pray that He may confer upon every one that which will illumine the hearts, refresh the souls, bestow light to the eyes and brighten the visions; and that is the dawn of the Sun of Truth upon all regions, from the horizon of universal peace.

Praise be to God, whatever was recorded fifty years ago in the Tablets and Epistles, has in these days been fully realized. Undoubtedly the standard of universal peace shall be unfurled, its legions shall conquer, its call shall be raised, its rays shall beam forth upon all lands. At present it is only the dawn of its morn, for its sun shall shine in full splendor upon all regions. As to thee, rest thou assured in the bounty of thy Lord, and if possible travel thou to the Holy Land and thence to Egypt or Europe as thou choosest.

Convey greetings and praise to the friends and maid-servants of the Merciful. In the utmost humility and lowliness I entreat the powerful, and the Omnipotent God that He may confirm them with that which pleases Him; that He may draw the hearts together, cause displeasure to vanish in the twinkling of the eye, and that thou mayest be the cause of joy and fragrance among the servants of the Merciful.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 30th, 1919, Haifa, Palestine.)

Unveiling of the Divine Plan for the Southern States

(Continued from page 103)

the wisdoms of this universal war is no other than the writing of these Epistles, so that the believers may realize that the Cause of His Holiness BAHA'O'LLAH must ultimately encircle the globe. Having thus clearly perceived their duty they will spare no effort to hasten its consummation.

"The prominent believers of the South, like Mr. Remey, Mr. Hannen, Mrs. Parsons, Mr. Gregory and others must come together, hold meetings of consultation and devise efficient ways and means for the teaching of the people of this great section and promote amongst the inhabitants the spirit of brotherhood, unity and the love of His Holiness Christ and BAHA'O'LLAH. Do thou present thyself in their meetings, and through the inspiration of the Holy Spirit make them realize and feel how this question of teaching is one of the utmost importance in the Cause. Tell them: 'Do not let your thoughts and ideals be crystallized around particular matters. Close your eyes to outward differences and look upon each other with the eye of universal oneness. Like unto the cup-bearers of eternity turn ye round in the assemblages of mankind the overflowing goblets of guidance and intoxicate them with the wine of the love of God. Walk ye always in the pathway of lights and let the pillars of shining Bahai inspiration lead and direct you to your glorious destination. Let your thoughts be of BAHA'O'LLAH, your mention be of BAHA'O'LLAH, and fill all hearts with the truth of BAHA'OLLAH. Like unto the sanctified souls, associate ye with the people of the world and show ye that which ye have. Do ye not hide the precious jewels of the Kingdom under the earth. This day is the day of revelation! This Manifestation is the manifestation of knowledge and understanding'."

The second talk was given one morning in February, 1918, while he was walking in his lovely garden. The names of the Southern States were brought to his attention, and his face was suddenly brightened with the light of inspiration. Then, as he continued his walk, he uttered the following poetic message, redolent with the fragrance of the garden of Abha:—

"Praise be to God, that the dark ages have passed away and the century of light has come. Praise be to God, that the traces of prejudices and superstitions are effaced, and the horizon of the minds and the hearts of humanity are broadened. Praise be to God, that the seas of the idle fancies of the religionists are calmed down and the oceans of the realities and significances of the Blessed Perfection are set in motion. Praise be to God, that the gloomy nights of ignorance have flitted away across the receding ages, and the bright dawn of intelligence and wisdom is becoming visible. Praise be to God, that the cold winter of fanaticism and bigotry, with its chilling hand and irrational heterodoxy has come to an end, and the soul-refreshing springtime of the imperishable flowers and hyacinths of universal love and toleration, has dawned, perfuming all the nostrils with the sweet odors of trust and confidence. Praise be to God, that the black clouds of human limitations and man-made restrictions are dispelled, and the world-enlightening Sun of the Kingdom hath dawned from the horizon of the hearts! Praise be to God that the chains of injustice and the fetters of the oppression of the Pharaohs of the earth and the despotic rulers of men have crumbled to dust, and the age of justice, equity, brotherhood and real democracy is inaugurated. Praise be to God that the crowns of the

despots have fallen to the earth, and the thrones of the absolutists are shaken to the foundation. But the real diadems of glory and power and the royal seats of just governments and democratic institutions were raised high. Praise be to God, that the period of satanic suggestions hath come to a close, and the cycle of angelic ideals and seraphic thoughts hath opened before the eyes of men.

"The past age was an age of wondrous achievements. All the inventions were perfected, new discoveries created, new fields of human activities, new undertakings gave deeper significance to the law of co-operation; new arts helped to make life more beautiful and new international laws are now in the process of formation to bind all nations of the earth together. The international tribunal of justice will soon be organized in accordance with the principles of BAHA'O'LLAH, and then all the differences will be adjusted before the members of that impartial tribunal.

"Therefore, as a result of these changes in the outward world, it has become part of the heavenly wisdom in the inner world to create a new spiritual plan for the propagation of the religion of God; thus the divine believers may obtain a new joy and a new happiness and display an extraordinary effort in the promotion of the reality of the religions of God; to deliver the nations from old, superannuated prejudices and diffuse the fragrances of the flowers of the primal truth; to unfurl the flag of the love, amity and the oneness of the world of humanity and remove the international misunderstandings from amongst the nations of the world. From their hearts and souls they must cry out: [*Here followed the proclamation on page 98, beginning: "Glad Tidings! Glad Tidings! That the Sun of Reality hath shone forth!"*]

"The lights of the oneness of the world of humanity are scintillating like unto precious jewels; scatter their rays to all parts! Upraise ye the banner of unity, fraternity, co-operation and reciprocity amongst all the people; so that there may not be left from prejudice aught save a name and from ignorance not even a shadow; the religion of God may pitch its tent over the East and the West, the light of the Kingdom may illumine all hearts, perfect agreement and association may be realized between races, religions and nativities, and the world of creation may find composure and tranquillity."

On another occasion, he said: "Give my greeting to the friends in Washington and say: 'O ye believers of God! I am always thinking of the days that I associated with you. Never will I forget you and the spiritual meetings held in your city. I beg from the favors of the Blessed Perfection that ye may become assisted to promote the Cause of God and promulgate the Word of God in the Southern States, that just as Washington is the political center of the American Republic, she may become the dawning-place of merciful susceptibilities and celestial feelings. Arise ye without any fear in the promulgation of the religion of God! Become ye firmly rooted in this great aim, send ye teachers to all directions, and become ye not apprehensive that ye meet strong opposition. The contradiction of others is more conducive to the strength of the Cause of God. Ever do I beg for you divine confirmation. My spirit is with each one of you. Do ye not look upon your own capacities. Rest ye assured in the bounties of the Blessed Perfection. He shall change the drop into an ocean and the moth into an eagle. He changes the stone into the precious ruby and the scintilla into the world-illuminating sun. Open ye the eloquent tongues and day and night consult with each other regarding the promotion of the Cause of God, so that in the end you may crown your heads with this diadem and carrying in your hands the swords of light, ye may conquer the kingdoms of the hearts'."

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 10

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For Alfred E. Lunt, Edna True, Ella and Ellah A. Rice-Wray, C. Mason Remey.



Some of the delegates and friends attending Central States Teaching Convention assembled at the heart of the Mashrekol-Azkar grounds, Wilmette, Illinois, May 23rd, 1919.



Sunset on the Mashrekol-Azkar grounds, May 23rd, 1919. Looking toward Refectory on lake shore where Feast of Naurooz was being prepared.

Photographs by ALICE WILLIAMS, of Detroit, Mich.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be, these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Kalamat 1, 75 (July 13, 1919) No. 7

The Heart

Lesson by MIRZA ABUL FAZL given to Mrs. Corinne True, summer of 1904. Interpreted by M. Eshte'al-Ebn Kalanter. Read at the Second Bahai Teaching Convention of the Central States, May 23rd-25th, 1919.

THE likeness of the world is like the body of man; the likeness of God is like the spirit in the body. As the spirit pervades and controls the whole body, so likewise God pervades and controls the whole universe. As none of the limbs on the body of man are in communication with the spirit in the body of man and not one of the five senses can ever feel the spirit, therefore, God has created the heart in man to be the central ruler and has endowed it with two phases, spiritual and material. Through its spiritual phase the heart absorbs the commandments of the spirit, and then through its material phase it transmits them to all parts of the body through the agency of the organs, veins, arteries, muscles, etc.

Likewise all the different particles of the universe are beyond having any communication with God, but God, the Supreme Ruler, chooses one man from among the world and makes him to be the heart to the body of the universe and calls him the Word of God. This man or center is Moses, Jesus, BAHA'O'LLAH—according to the different cycles or ages—and is endowed with two phases, spiritual and material. Through his spiritual faculty he receives the teachings and bounties of the Almighty God and then imparts them to the world through material means in which he shares with other men. This Center is, according to the spirit, the recipient of the divine names and attributes, while in regard to his material side he is no other than a man and shares their material requirements such as eating, sleeping, etc., and it is for this reason that you Christians always testify to the fact that Jesus Christ was both a perfect God and a perfect man. Your testimony of Christ being a perfect God proves his being the manifestation of divine power, glory, grandeur and might, and your testimony to his being a perfect man proves that he should be perfectly endowed with material requirements such as eating, sleeping, etc., inasmuch as if any of such requirements are not perfect in him, it would be as a flaw in his perfection.

It is not possible for the body of man to be established without its being fortified by the heart, so likewise the body of the universe can never continue in a perfect establishment unless it is enlightened by the Word of God. The likeness of the Word of God in the body of the universe is like the heart in the body of man. Therefore this primal Word is always in the universe, but the difference is that sometimes it manifests itself to the people while at some other time it is concealed and people are veiled from its presence. For instance, Moses was the Word of God and in manifestation, and Joshua was also

the Word in concealment. But had Joshua manifested himself in this name he would have to bring new laws and ordinances. All the Israelitish prophets have been the manifestation of the Word of God in concealment. Jeremiah 1:10: "See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down and to destroy and to throw down, to build and to plant," proves that these prophets were the Word. In that day God appointed Jeremiah to do those things and gave him the power, and those who denied Jeremiah denied God himself. The same was said to Peter, and had men denied Peter, they would in reality have denied Jesus.

Likewise BAHA'O'LLAH appointed Abdul-Baha to be the Center of his Covenant and endowed him with great power, and those who deny him in this day have denied God and His Cause.

In every age and dispensation the distinction between a believer and a denier would become manifest by his belief in or denying the appointed successor of the Word of God. For instance, if among the followers of Moses one denied David, Jeremiah, et. al., this would be a proof of his lack of faith in Moses.

As it is proved that not one part of the body can ever move unless the heart is cognizant thereof, so likewise no one of the people of the world can do anything anywhere unless the Manifestation of God, the Word, is cognizant of it.

The Mysterious Forces of Civilization

Address by ALBERT R. WINDUST, delivered at the Third Session of the Bahai Congress at Hotel McAlpin, New York City, Sunday evening, April 27th, 1919. Stenographically reported.

WHEN we look out upon this phenomenal existence of which we are a part, we find distinctive planes which the mind of man has classified and named: The mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom.

If we investigate any one of these planes we find a great force or urge for unity dominating each group or species. For instance: In the mineral kingdom, the atoms of a lump of iron are held together by a force which unites them. In the vegetable kingdom the same force is manifest in the grouping of the various kinds of vegetation—the grasses assembling so thickly upon the meadow that it has the appearance of a carpet, and the trees of like kind making a grove or forest. In the animal kingdom it is the same—the flocks of birds and herds of cattle manifest this force or urge. So also on the human plane. Everywhere we behold this uniting force: "Like seeks like and has affinity with its own kind."

On the human plane this force manifests in all degrees and we speak of some of them familiarly as: Fellowship, the family, the tribe, the city, the state, the nation, the empire—such as the Egyptian, the Assyrian, the Medo-Persian, the Grecian, the Roman.

This uniting force or urge is natural to all the kingdoms mentioned and the combinations produced by it on the human plane are, therefore, *natural.*

But this force is *not* the *mysterious* force of civilization referred to in the subject assigned to me this evening. Rather we are to consider a force above the natural. It is often termed mysterious because not generally recognized and understood.

In brief: Natural civilizations are racial, political, philosophical, commercial, etc.

Furthermore, when we examine carefully the individuals constituting a

group or species in any of the kingdoms, we find no two alike. Among all the grains of sand no two alike, no two blades of grass alike, no two shrubs or trees alike, no two animals alike, no two human beings alike.

Observe also the varying degrees in addition to the diversity in every kingdom. In the mineral kingdom, from the dull grain of sand to the sparkling diamond; in the vegetable kingdom, from the lowly blade of grass to the tall cedar; in the animal kingdom, from the weakest creeping thing to the strong lion, and in the human kingdom we find all the degrees from the humble peasant to the powerful king, wise philosopher, or diplomatic statesman.

There is another plane, a higher kingdom, to which the Bahais direct particular attention. It is the *super*-natural* plane or divine Kingdom. This plane becomes manifest through a supernatural type of men who make known or reveal in their lives and words this higher Kingdom. History recognizes them as prophets. Manifestations of God, the Bahais term the highest of such men. Their force or power, they say, is of the Holy Spirit and they come to lead mankind from a material outlook upon life unto a spiritual outlook. They come as guides, as teachers to lift men up from the natural to the supernatural, from the human to the divine. Such men were Moses, Jesus Christ, Mohammed, BAHA'O'LLAH.

History shows that they manifested an attractive force a power which drew men and women to them while in the body and after leaving it, which was above racial, political, philosophical and commercial interests.

Consider: Moses, a humble man, meek, after years of exile in the wilderness of Canaan, returning to Egypt, leading and teaching the slaves of the Egyptians in such a manner, with such force that within a few centuries they became the dominant spiritual civilization of the world and the philosophers of Greece and Rome went to sit at the feet of the Hebrew sages to learn from them.

Christ: His influence we are all familiar with. Consider how he changed civilization after his advent; for through his teachings he united Romans, Greeks, Chaldeans, Assyrians and finally Europeans and Americans, revealing more than any previous Manifestation the power of the Holy Spirit—the mysterious force of civilization.

Mohammed, six hundred years after Christ, astounded the world with this wondrous force. Consider a people who were surrounded by the civilizations of Egypt and Palestine, and near to Greece and Rome—wild tribes roving the plain of Arabia untouched by these civilizations—changed in a few hundred years to become the wonder of history; even the Christians of Europe sending their sons and daughters to Mohammedan universities in Spain to be educated by those who but a few generations before were the wild tribesmen of the desert!

This is indeed the mysterious force of civilization.

But even these supernatural or divine civilizations arose and fell as well as the natural or racial and political civilizations of old. The Jews fell away from the teachings of Moses into such a condition that at the time of the appearance of Christ they were ruled by Rome, and soon after were scattered over the world. Mohammedanism today has degenerated from what it was, and the Christian world is witnessing the fall of its civilization through the great war and the attending horrors in Europe.

Students of the sacred Books recognize that up to the time of the fall of Jerusalem it was the "Jewish age" and from the scattering of the Jews

Note—Abdul-Baha even terms the inventive faculty supernatural because inventions make it possible for men to overcome the natural.—*Editors.*

until recently, it was a period known as the "times of the Gentiles." And now the Gentile age has ended.

It would seem then that the civilizations founded by such great Manifestations on the supernatural or divine plane have birth and death. But they foresaw, as well as the prophets and disciples who carried on their teachings, that a time would come when the spiritual Kingdom they had helped to prepare mankind for would become manifest in its fullness. They foresaw a time when the spiritual Kingdom set up would not fall.

Isaiah gave word pictures of that promised age. Daniel said, "In the days of these kings, the God of heaven shall set up a kingdom that shall never be destroyed," and "it would stand forever." Jesus holds forth this same promise in his teachings and in the Lord's prayer—wherein his disciples and followers pray for the coming of the Father and His Kingdom on earth, that the Father's will should be done on earth, and that His Kingdom should have the power and the glory forever.

In reality, the civilizations of Moses, Christ and Mohammed did not die, but were rather the different phases of preparation for the final accomplishment by "Him whose right it is," for these great Manifestations of the Will and Word of God in this phenomenal world, were bound together by a Covenant. Each spoke of the other. Moses spoke of Christ, not mentioning the name, but telling of his coming; Christ spoke of Mohammed, not mentioning the name, but telling of his coming. And all spoke of the coming of the Great One who should appear in the latter time, "*King* of Kings and *Lord* of Lords." This Covenant is the bond between this Great One and those who prepared the way for His coming. This is the mysterious force that binds the religionists of the former Manifestations to the Great Manifestation today, BAHA'O'LLAH.

That Covenant has been fulfilled and its door of bounty opened to all on earth through the appearance of BAHA'O'LLAH, the Glory of God. As Isaiah said, "the Glory of the *Lord* shall be revealed and all flesh shall see it together"—that is, universally.

This is the Day of the Lord. This is the day when the Kingdom of heaven has been established on earth. Its power is here. Its mysterious force is creating a new civilization, a divine civilization that shall not be overthrown and it shall stand forever. That mysterious force has drawn us here from all parts of the continent to be present at this meeting, and that same force is uniting the hearts of men everywhere. This force is reconstructing civilization.

When Abdul-Baha, the son of BAHA'O'LLAH, was in America in 1912, he saw the particular phases necessary for the spiritual reconstruction of this western world. Most of us are familiar with the principles he laid down, expounded, elaborated, made clear to the minds of the peoples of the West. Other speakers will undoubtedly elaborate them here in this Congress before it closes. I will just outline them:

BAHA'O'LLAH taught the actual oneness of the religions of the world, the oneness of all humanity, the universal brotherhood of man, universal peace; the perfect harmony of religion and science. He enjoined men to search diligently for truth and to abolish all prejudices, religious, national, racial, social. He proclaimed the equality of the sexes, commanded equal educational advantages for both, besides vast equitable social readjustments, the equalization of the means of livelihood and the complete establishment of justice among men. He proclaimed the urgency of a universal language to bring men into closer fellowship and mutual understanding. He emphasized the incumbency of a Parliament of Man—a universal tribunal of justice or arbitration for the adjustment of international affairs. And, unequivocally, he taught the

power of the Holy Spirit in the life of humanity.

In brief: The Holy Spirit revealed by the Manifestation of God, BAHA'O'LLAH, is the mysterious force of civilization in this new age.

Abdul-Baha has revealed a prayer vibrant with this force. I will read it:

"Bring them together again, O Lord, by the power of Thy Covenant and gather their dispersion by the might of Thy promise, and unite their hearts by the dominion of Thy love; and make them love each other so that they may sacrifice their spirits, expend their money, and sacrifice themselves for the love of one another. O Lord, cause to descend upon them quietness and tranquillity. Shower upon them the clouds of Thy mercy in great abundance and make them to characterize themselves with the characteristics of the spiritual. O Lord, make us firm in Thy noble command and bestow upon us Thy gifts through Thy bounty, grace and munificence. Verily, Thou art the Generous, the Merciful and the Benevolent!".

Today, on earth—according to the Will of BAHA'O'LLAH—Abdul-Baha is *establishing* the new civilization through this mysterious force.

Allah'o'Abha!

The Universal House of Worship

Address by MRS. CORINNE TRUE of Chicago, at the Third Session of the Bahai Congress, held at New York City, Sunday evening, April 27th, 1919. Stenographically reported.

MR. Windust has so beautifully led up to the present subject of the Mashrekol-Azkar; and the Mashrekol-Azkar is one of the greatest proofs of the working of this mysterious force of civilization. It is the first outward symbol, the first divine institution, under the teachings of BAHA'O'LLAH, to be erected in the West. I will read you BAHA'O'LLAH'S own Words about the construction of this house of worship. In the Book, *Kitab-el-Akdas,* BAHA'O'LLAH says:

"O concourse of creation! O people, construct homes or houses, in the most beautiful fashion possible, in every city and every land. In the Name of the Lord of religion, adorn them with that which beseemeth them, not with pictures or paintings. Then commemorate the Lord, the Merciful, the Clement, in spirit and fragrance. Verily, by His mention, by this commemoration, the breasts shall be dilated, the eyes illumined, and hearts gladdened, and thus shall you pray the Orient of Praises in the Mashrekol-Azkar."

When the Executive Board or Committee on Program asked me what I would speak upon, they suggested the Mashrekol-Azkar, or any subject I wished. I telegraphed them this subject, "The Universal House of Worship for the New Age".

In Chicago we had a peace meeting not a great while ago. Mr. Taft came and held a conference regarding the League of Nations; the different religious denominations met and worked together as hard as they could, and on the last afternoon of that conference, someone arose and suggested that the League of Nations was a Christian institution. A Jewish rabbi, who had worked equally as hard as the Christian, insisted that it could not be limited to a Christian institution.

And so today in all walks you will find the same thing, because we are in a new day. You cannot put wine into old bottles when it is new wine. It will ferment. It will burst your old bottles. You must put your new wine into new bottles. Abdul-Baha says "The gift of God to this enlightened age is knowledge of the oneness of the world of humanity"

and the Mashrekol-Azkar is the great outward symbol to humanity of this oneness of the world of humanity. Abdul-Baha sent us word and he has written in his own handwriting that in Ishkabad, the believers of God made the erection of the temple conducive to affinity and unity, so that it really became the cause of the oneness of the world. He also makes the erection of the temple in America conducive to the unity and oneness of the believers, of the maid-servants and servants of the Merciful, so that in one thought, one aim, they engage themselves in the building of the temple.

The work of this mysterious force of civilization brought to us by the Manifestation of this age, is to establish upon the earth a divine civilization. We have been living under the material civilization, but the day has come when the divine civilization must be established—the spiritual brotherhood of man. The reason we have wars and strife is because the people are not serving one aim, one purpose. Each one has his own thought, his own self-interest—each person, each nation—and this leads to separation and division. We will always have wars until some great power comes into the world and inspires and fills us with one great aim and one great purpose and we sacrifice our lesser aims to this great, this enormous aim; so that we forget our individual interests and the interest of all becomes our interest.

The great Mashrekol-Azkar stands for that sacrifice of self, that sacrifice of the personal, so that we may come into this knowledge of the oneness of humanity. We must find out that we are a part of this one great body of humanity and the working for the Mashrekol-Azkar will bring humanity into this knowledge. Abdul-Baha sent Tablets to the orient as well as to the occident, and encouraged the believers all over the world to arise and take part in the contributions for this tremendous work. He said that every soul in the orient, whether he was rich or poor, should give something. We received letters telling how they would go out and sell a little article of clothing, perhaps a tin pan from the kitchen, because they had not the ready money to send us. One of the most touching contributions we have had for the Mashrekol-Azkar came during this last year from India. The different assemblies of India collected a contribution for the Mashrekol-Azkar and sent it in a lump sum in September and a letter from one of the prominent believers in India itemizes what each assembly had sent. In 1910, when Mr. Remey and Mr. Howard Struven made their wonderful trip around the world and visited India, we had a most interesting letter published about the junglemen of India, how perfectly wonderful was their hospitality. That letter was printed in the little *Bahai News*, the beginning of the STAR OF THE WEST. It would really do you good to read that letter and see the fire and spirit that was among those junglemen when they received Mr. Remey and Mr. Struven. When Miss Martha Root was in India, she was to have visited that assembly but could not do it, and one of the believers, I think, made three hundred buttons with the face of Miss Root on it, and sent them up to the junglemen in order that they might all have a visit from Miss Root. Well, those junglemen have sent a contribution to the Mashrekol-Azkar, and the same spirit came with that contribution of the junglemen that comes from the men and women from the centers of civilization and cultivation, from Paris, or London or New York, or any other part of the world; the one spirit, the one fire, of the love of God, emanates from the letters which bring these contributions to the Mashrekol-Azkar.

When such a dynamic force as that is working in the world, surely great changes are imminent. It cannot help but make great changes. From all the

various religions of the world these contributions come. From all the various continents. One year I was very much embarrassed because in giving my report I had to say that all of the continents had contributed to the Mashrekol-Azkar except South America, and just before I left for San Francisco that year, South America arose with a contribution, the wife of the owner of a large coffee plantation in Brazil, sending a contribution to the Mashrekol-Azkar, so that with the greatest joy I could say at that convention that all of the continents had contributed to the Mashrekol-Azkar.

I want to give you the Bahai definition of the house of worship or church; so that you may see why we call this the Universal House of Worship. Abdul-Baha has so beautifully defined these things. There was a believer who wrote to Abdul-Baha, because she was a member of the church, and this is what Abdul-Baha wrote to her:

"O maid-servant of God, what thou hast written has been perused and its contents became manifest. Thou hast questioned, how thou canst accept this divine Cause. Thou art a member of the church. Know thou that in the day of the manifestation of Christ many souls became portionless or deprived from the favor of God because they were the members of the holy of holies in Jerusalem. According to that membership they became veiled from that brilliant Beauty. Therefore, turn thy face to the Church of God which consists of divine instructions and merciful exhortations, for what similitude is there between the church of stone and cement and the celestial Holy of Holies? Endeavor that thou mayest enter in this Church of God."

Abdul-Baha gave a marvelous talk in the Church of the Ascension here in New York, giving definition of the church, of what the Bahais mean by the church. He says the church is a place where people of differing sorts and divergent tendencies, where all races and nations, may come together in a covenant of permanent fellowship. In a temple of the Lord, in the house of God, man must be submissive to God. He must enter into a covenant with his Lord in order that he shall obey his commands and become unified with his fellow man. He must not consider divergence of races nor differences of nationalities. He must not view variation in denomination and creed. He should look upon all mankind and realize that all must become united and agreed; he must recognize all as one family, one race, one nativity, all the servants of one God, dwelling beneath the shelter of the mercy of one God.

When we really and truly arise and fulfill the building of such a church as that we will not relegate certain nationalities to the Chinese section, other nationalities to the Ghetto section; we will not separate our brothers and sisters into these divisions; we will recognize the oneness of all humanity. And so this Mashrekol-Azkar is the universal house of worship because it is the only house of worship in the world except the one at Ishkabad, Russia, that does really carry out these teachings.

Regarding the Mashrekol-Azkar and its accessories, Abdul-Baha said to Mr. and Mrs. Holbach, of London, England: "When these institutions, college, hospital, hospice, and establishments for the incurables, the university for the study of the higher sciences and giving post-graduate courses, and other philanthropic buildings, are built, its doors will be open to all the nations and to all religions. There will be drawn absolutely no line of demarcation. Its charities will be dispensed irrespective of color and race. Its gates will be flung to mankind, prejudice toward none, love for all; the central building will be devoted to the purpose of prayer and worship. Thus for the first time religion will become harmonized with science and science will be the hand-maid of religion, both showering their material

and spiritual gifts on all humanity. In this way the people will be lifted out of the quagmires of slothfulness and bigotries."

I must tell you of one of the last contributions which we have had. We owe everything to Persia. It is the birthplace of the Bab. It is the birthplace of BAHA'O'LLAH. It is the birthplace of Abdul-Baha, and there is an emanation from Persia that you do not get from any other place. A traveler came through Chicago the other day bringing a contribution from the believers in Teheran, Persia, to me, and he told his sister of the dreadful conditions that they had been suffering under in Persia. He said he had paid $400 for a small sack of sugar. In certain parts the people were becoming cannibals, they were so hungry—it was reducing them to that—and yet, with all the suffering and denial, those friends sent a good contribution for the Mashrekol-Azkar. There was pure, unadulterated sacrifice.

When we can follow the example of Persia, it will not take us very long to build the Mashrekol-Azkar; because America is not suffering from the same things that Persia is. May this great example from Persia inspire our hearts so that very quickly—to make the heart of Abdul-Baha happy—we may complete the sum he has requested us to raise in order that we may actually start the building of this Universal House of Worship, the Mashrekol-Azkar.

Allah'o'Abha!

Unveiling of the Divine Plan for the Central States

Third talk by MIRZA AHMAD SOHRAB delivered at the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress, held in McAlpin Hotel, New York City, Sunday evening, April 27th, 1919.

"IS THIS day the day of rest? No, by the Lord of the worlds. Is this day the day of silence? No, by Myself, the True One, were ye of those who know. Verily, all things are stirred with the fragrance of revelation. Are ye resting on your seats and ye call yourselves the sincere ones?"—BAHA'O'LLAH, from Appendix to *Surat El-Hykl*.

In the above stirring appeal BAHA'O'LLAH calls his followers to a high station of service and action. From it we gather the idea that those who call themselves Bahais must not sit idle, nor must they remain silent. Through their words and deeds they must show their love for all humanity and from their faces there must appear the joy of heaven. In their minds must center the loftiest ideals of this age, and in their hearts must dwell the sweetest sentiments of sympathy and kindness towards all creatures. In their search for truth they must be impartial, and in their march along the path of right they must show fearlessness and courage. Enthusiasm must be their watchword and broad-mindedness their ultimate aim. Perseverance in the investigation of reality must be their guide, and conviction of the final victory of the cause of brotherhood their inspiration. They must work day and night, so that the satanic world may become angelic, the darkened hearts may be illumined, confidence may replace distrust and the sweetness of love may remove the bitterness of hate.

It is a well known fact that the power of love leads men to work together and co-operate with each other in all the undertakings of modern civilization. In all the transactions of human society, in the harmonious adjustment of the relation of capital and labor, in the balancing of the law of supply and demand, in the working out of the principle of production and consumption, and in the practice of the theories of exchange and distribution, we must invariably use the universal solvent of the love of God and

the love of man, if we are desirous of avoiding any future social disorganization. The law of love opens on all sides the innumerable avenues of human and divine progress. For example, let us consider the history of the twelve Central States, how over a century ago, there were scarcely any souls living there excepting Indians and a few scattered trappers. Now there are about twenty-seven millions living peacefully in those States; large cities are built, giant factories founded, thousands of schools established, agriculture and industries advancing by leaps and bounds. For example, the site of Chicago, which today is the second city in size in the New World, in 1804 was nothing but a great bog, and probably at that time no one would have dreamed that a century later such a magnificent city would rise over that piece of marshy ground. In 1830 it boasted of only twelve families of poor people; in 1840 it had about 4470 inhabitants, but now it has the huge population of more than two million and a half! This single example shows us in a concrete and clear manner how the power of love and co-operation changed the desert and wilderness of these States into blooming gardens and prosperous communities. Now if the sphere of this human love be widened, so as to include the various aspects of the divine love; if the people would realize that the security and permanence of the national progress is dependent upon international progress—then we could feel sure that our advancement would not be hindered by racial or religious fanaticism which surges now and then from the unknown depths of the animal man.

The pioneer discoverers of the Central West have demonstrated to us, through their lives and actions, that if we are zealous in the promotion of the divine principles, and do not turn back when confronted with opposition, we shall at last gather many harvests. Consider the lives of Joliet and Father Marquette, who in 1673 braved all dangers, set out from Mackinaw to find the source of the Mississippi River. Day after day they kept on their silent journey on the bosom of the Mississippi, now gliding by castle-shaped cliffs, now coming into the sunlight of open prairies, now entering the long shadows cast by miles of unbroken forests, past the muddy torrent of the Missouri, past the lovely mouth of the Ohio, and finally reached the mouth of the Arkansas. From there they returned, patiently paddling their way back. It was indeed a tremendous piece of uphill work, battling for more than a thousand miles against powerful currents.

These examples go far to show us that if there were men in the past—and there are men and women in our days—who were and are ready to give up even life for material reward or fame, how much more we who call ourselves Bahais must be prepared to sacrifice everything, to undergo every danger, so that the knowledge of God may increase, the brotherhood of man may be proclaimed, and the noble ideals of life be shared by all men, irrespective of race and color.

Having now proven that nothing must daunt us when the line of our duty is quite plain, I take pleasure in reading to you the translation of the first Tablet revealed to the friends in the Central States, on Wednesday morning, March 29, 1916. Picture in your mind the patriarchal presence of Abdul-Baha, with his long, flowing robe, walking in the beautiful Garden of Bahjee, and dictating these words of wisdom to his followers across oceans and continents, directing them to arise with all their hearts and souls in the promulgation of the Word of God and the proclamation of the Manifestation of God.

[*Here followed the reading of the Tablet received in America before the doors of communication closed. It was published in the* STAR OF THE WEST *Vol. 7 No. 10 and Vol. 9 No. 14.*]

This first general order for the mobilization of the forces of the Kingdom was mailed in April of the same year. I have understood since my arrival in this country that a good deal of pioneer work of teaching has been done in these States, and that many souls have gone forth into new fields, so that they might sow the seeds of the new divine knowledge. I am sure that Abdul-Baha will be most pleased to hear that the friends are at least trying to carry out his behest.

And now I would like to read to you for the first time the translation of the Second Tablet revealed to the friends of the Central States on Thursday morning, February 8th, 1917, when he was staying in Acca. He was then living in the very room where BAHA'O'LLAH passed his last years in the prison city, and so the atmosphere of the place brought to one's mind sweet memories of other spiritual and significant events transpiring in the same spot:

TABLET

To the believers and the maid-servants of God in the Central States—Upon them be BAHA'O'LLAH El-Abha!

He is God!

God says in the great Koran:—"He especializes for His Mercy whomsoever He willeth."

O ye old believers and intimate friends!

These twelve Central States of the United States are like unto the heart of America, and the heart is connected with all the organs and parts of man. If the heart is strengthened, all the organs of the body are reinforced, and if the heart is weak all the physical structures are subjected to feebleness.

Now, praise be to God, that Chicago and its environs from the beginning of the diffusion of the fragrances of God have been a strong heart. Therefore, through divine bounty and providence it has become confirmed in certain great matters.

First: The Call of the Kingdom was in the very beginning raised from Chicago. This is indeed a great privilege, for in future centuries and cycles, it will be as an axis around which the honor of Chicago will revolve.

Second: A number of souls with the utmost firmness and steadfastness arose in that blessed spot in the promotion of the Word of God and even to the present moment, having purified and sanctified the heart from every thought, they are occupied with the promulgation of the teachings of God. Hence the call of praise is raised uninterruptedly from the Supreme Concourse.

Third: During the American journey Abdul-Baha several times passed through Chicago and associated with the friends of God. For some time he sojourned in that city. Day and night he was occupied with the mention of the True One and summoned the people to the Kingdom of God.

Fourth: Up to the present time, every movement initiated in Chicago, its effect was spread to all parts and to all directions; just as everything that appears in and manifests from the heart influences all the organs and structures of the body.

Fifth: The first Mashrekol-Azkar in America was instituted in Chicago, and this honor and distinction is infinite in value. Undoubtedly out of this Mashrekol-Azkar thousands of other Mashrekol-Azkars will be born.

Likewise the General Annual Conventions; the foundation of the STAR OF THE WEST; the Publishing Society, for the publication of books and Tablets and their circulation in all parts of America, and the preparations now under way for the celebration of the Golden Centenary Anniversary of the Kingdom of God. I hope that this jubilee and this exhibition may be celebrated in the utmost perfection; so that the call to the Word of Unity: "There is no God but One God, and all the Messengers, from the beginning to the Seal of the Prophets (Mohammed), were sent on the part of the True one!" may be raised; the flag of the oneness of the world of humanity be unfurled, the melody of universal peace may reach the ears of the East and the West; all the paths may be cleared and straightened, all the hearts may be attracted to the Kingdom of God, the tabernacle of unity be pitched on the apex of America, the song of the love of God may exhilarate and rejoice all the nations and peoples, the surface of the earth may become the eternal paradise, the dark clouds may be dispelled and the Sun of Truth may shine forth with the utmost intensity.

O ye friends of God! Exert ye with heart and soul, so that association, love, unity and agreement be obtained between the hearts, all the aims may be merged into one aim, all the songs become one song and the power of the Holy Spirit may become so overwhelmingly victorious as to overcome all the forces of the world of nature. Work! This is the great work, should ye become assisted therein. Thus America may become the fulcrum of merciful susceptibilities, and the throne of the Kingdom of God be established upon earth with the greatest joy and majesty.

This phenomenal world will not remain in an unchanging condition even for a short while. Second after second it undergoes change and transformation. Every foundation will finally become collapsed; every glory and splendor will at last vanish and disappear; but the Kingdom of God is eternal and the heavenly Sovereignty and Majesty will stand firm everlastingly. Hence in the estimation of a wise man the mat in the Kingdom of God is preferable to the throne of the government of the world.

Continually my ear and eye are turned toward the Central States; perchance a melody from some blessed souls may reach my ears, souls who are the dawning-places of the love of God, the stars of the horizon of sanctification and holiness—souls who will illumine this dark universe and quicken to life this dead world. The joy of Abdul-Baha depends upon this! I hope that you may become confirmed therein.

Consequently, those souls who are in a condition of the utmost severance, purified from the defects of the world of nature, sanctified from attachment to this earth, vivified with the breaths of Eternal Life—with luminous hearts, with heavenly spirit, with attraction of consciousness, with celestial magnanimity,

with eloquent tongues and with clear explanations—such souls must hasten and travel through all parts of the Central States. In every city and village they must occupy themselves with the diffusion of the divine exhortations and advices, guide the souls and promote the oneness of the world of humanity. They must play the melody of international conciliation with such power that every deaf one may become hearing, every extinct person may be set aglow, every dead one may obtain new life and every indifferent soul may find ecstacy. It is certain that such will be the consummation.

The spreaders of the fragrances of God may peruse this Commune every morning:

COMMUNE

O Lord! O Lord! Praise and thanksgiving be unto Thee for Thou hast guided me to the highway of the Kingdom, suffered me to walk in this straight and far-reaching path, illumined my eye by beholding the lights, made me listen to the melodies of the birds of holiness from the Kingdom of Mysteries and attracted my heart with Thy love among the righteous ones.

O Lord! Confirm me with the Holy Spirit, so that I may call in Thy Name among the nations and give back the glad-tidings to the manifestation of Thy Kingdom amongst mankind.

O Lord! I am weak, strengthen me with Thy power and potency. My tongue falters, suffer me to utter Thy commemoration and praise. I am lonely, endear me through my entrance in Thy Kingdom. I am remote, cause me to approach to the threshold of Thy mercifulness.

O Lord! Make me a brilliant lamp, a shining star and a blessed tree, adorned with fruits, its branches overshadowing all these regions! Verily, Thou art the Mighty, the Powerful and Unconstrained!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, March 30, 1919, Washington, D. C.)

Having revealed the above wonderful Tablet for the Central States, the Center of the Covenant spoke often about the future work of the friends of God, and I have gathered his scattered words into one heavenly rosary.

He said: "In reality the geographical position of the Central States has great importance, for just as I dictated to you now, it is like the heart of America. Passengers going east or west, north or south pass through that section. Similarly, it is a point of connection for the friends of God. The believers in Chicago must be so enkindled with the fire of the love of God and must be so characterized with the characteristics of unity and agreement, that other states may learn from them this all-important lesson; that their pure lives and holy words, their selfless services and deeds may affect the hearts of all the outsiders.

"Just as the earth attracts everything to the center of gravity and every object thrown upward into space will come down; so also material ideas and wordly thoughts attract man to the center of self. Anger, passion, ignorance, prejudice, greed, envy, covetousness, jealousy and suspicion prevent man from ascending to the Realms of Holiness, imprisoning him in the claws of self and the jail of egotism. The physical man, unassisted by divine power, trying to escape from one of these invisible enemies, will fall unconsciously into the hands of another. No sooner does he attempt to soar upward than the density of the love of self, like the power of gravity, draws him to the earth. But the only power that is capable of delivering man from this captivity, is the power

of the breaths of the Holy Spirit.

"The believers in the Central States must, through this all-conquering power, free the inhabitants from the claws of self, negligence, lust and imagination. The attraction of the power of the Holy Spirit is so effective that it keeps men ever on the path of upward ascension. The malevolent forces of no enemy will touch those sanctified souls who have made this universal power their guide. With tranquil heart and assured spirit they are flying upward day and night and are journeying through the illimitable space of the teachings of BAHA-'O'LLAH.

"The believers in America must be like lighthouses, lightships and searchlights, so that in the tempestuous sea of the world the arks of lives may reach the haven of security. Each individual Bahai must be a life-saver who, facing the rough waves of the sea, may plunge into the whirlpool and save the souls from drowning. To sit, to talk, to listen —there is no virtue in that. To rise, to act, to help—that is a Bahai life.

"The sincerity and earnestness of the friends in the Central States must appear through deeds. Deeds are the standards! I have done all that is necessary. I have drawn for them the Plan of God which must guide them through all the coming years. I have explained to them the principles of BAHA'O'LLAH. Now the promotion of those principles depends upon their co-operation with each other and their turning their faces to the Kingdom of Abha. Without walking, a traveler will not reach his destination. Without working, a poor man will not obtain wealth. Without diving to the bottom of the sea, a diver will not gather pearls and corals, and without going through the lower classes, a student will not be able to take up the higher courses in sciences and literature.

"The believers of God, in reality, display much effort; but this effort must be expended in the right direction. A sagacious thinker will always perceive the end before he takes up a certain kind of work. A youth desiring to prepare himself for a medical career must study those courses which are directly or indirectly connected with his profession, so that he may become efficient and skillful. Consequently, the friends of God must themselves become the fountain heads of divine characteristics and attributes, and then call others to this exalted station. They must first be attracted and enkindled, then try to attract and enkindle others. Let them cleanse their own hearts like unto clear mirrors, then strive in the purification of the hearts of mankind.

"In brief, I hope that the friends in the Central States may become assisted in rendering these great services. May they become centers of merciful susceptibilities and spiritual guides to the Kingdom of Abha! From every standpoint, ways and means for the teaching of the Cause of God must be prepared. The question of teaching, like any other question, is evolutionary and not revolutionary. This matter must become very plain to everyone, so that all the friends, like so many spirits in one temple, may arise in the accomplishment of this great service.

"When the foundation of the Mashrekol-Azkar is laid in America, and that divine edifice is completed, a most wonderful and thrilling motion will appear in the world of existence. The Mashrekol-Azkar will become the center around which all these universal Bahai activities will be clustered. From that point of light, the spirit of teaching, spreading the Cause of God and promoting the teachings of God will permeate to all parts of the world. I hope that ere long the foundation of this celestial temple will be laid—thus it may become conducive to the happiness of the heart of Abdul-Baha. All the inhabitants of the world are in these days engaged in warfare and strife, but the friends of God are striving with heart and soul to lay the basis of this palace of the Kingdom;

(Continued on page 138)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA'O'LLAH—May my life be a ransom to you!

. . . . Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS. *Western States*: HELEN S. GOODALL.
Southern States: JOSEPH H. HANNEN. *Dominion of Canada*: MAY MAXWELL.
Central States: ALBERT VAIL, CARL SCHEFFLER.
Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 10 Kalamat 1, 75 (July 13, 1919) No. 7

Allah'o'Abha!

The STAR OF THE WEST has "a place in the Sun" amid the galaxy of Bahai institutions founded in the center of America.

The cry of "Ya-Baha-el-Abha!" arises from the hearts of those who were instrumental in founding it.

For nine years, it has been like a small tree in the garden of the Cause, more or less overshadowed by other important institutions. But today—through the sustaining power of God and the bounty of BAHA'O'LLAH descending in the Tablets and Words of Abdul-Baha unveiled at the recent Convention and Congress—it is illumined by the Orb of the Covenant.

Stunned by this sudden blaze of light, we are slowly responding to its radiance.

It will be noted that the first expression of development is found in the endeavor to arrange the cover and first part of the issue to interest strangers, the middle to interest teachers and friends, and the latter part to be for the Persian section as formerly.

At the Second Bahai Teaching Convention of the Central States, held at Chicago, May 23rd-25th, 1919, the STAR OF THE WEST offered certain suggestions regarding its development. Among them was, that a representative from every section of the American continent be invited to become a member of its foundation for enlargement. It was deemed advisable by the editors and publishers that nine Bahais constitute this foundation: Five to be in the Central States at Chicago, because published there—the three constituting the present staff

to be augmented by two more—and four to represent the other sections. The following friends were invited by word and telegram to become members of this foundation—subject, of course, to the approval of Abdul-Baha and the ratification of their respective sections: *Northeastern States,* Hooper Harris; *Southern States,* Joseph H. Hannen; *Central States,* Albert Vail, Carl Scheffler; *Western States,* Helen S. Goodall; *Dominion of Canada,* May Maxwell; *Editorial Staff,* Albert R. Windust, Gertrude Buikema, Dr. Zia M. Bagdadi; *Honorary Member,* Mirza Ahmad Sohrab. A stirring appeal from "Mother" Beecher (see following editorial) was read. The delegates from Michigan were the first to respond. The Convention endorsed the suggestions.

The Words of Abdul-Baha quoted from *Unveiling of the Divine Plan,* published on the first page of this issue, is an invitation to all to prepare such articles as Abdul-Baha desires. Those who have photographs of interest, data of value, historical facts, etc., are invited to send them in. Limitations of space may withhold their publication for a time.

One word more: In addition to the bounty revealed for the STAR OF THE WEST in the General Tablets, Abdul-Baha has caused the treasury of the Kingdom to descend through an appeal to all the Bahais of Persia (see page 131) to subscribe for "this growing magazine only for service to the Cause of God."

Many emotions sweep over us as we read it. It would seem that the first phase of its development has been completed, namely, "although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable" (see Tablet in editorial heading); that we have entered upon the next phase, namely, "become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant"—and that, in due time, the remaining promise will become manifest.

—*The Editors.*

Editorial—An Edict from Abdul-Baha

BY ("MOTHER") E. V. BEECHER.

Many times the STAR OF THE WEST has been pronounced the official organ of the Bahai Cause by Abdul-Baha, and each decree comes with added force and authority as one of the ordinances of the latter day dispensation.

If a decree should be sent forth by an earthly potentate it must be enforced at any cost. Such an appointment would be respected by all of his subjects and every effort put forth to honor his royalty by perfect obedience and acquiescence with the command.

Have we, as the followers of Abdul-Baha, fully realized the fact that he is the *Center* on the earth today to which we are expected to turn for light and guidance?

Again, have we considered the import of that wonderful paragraph at the top of the editorial page of our little magazine which stands there as an ensign,

year after year lest we forget its importance and neglect our responsibility in relation to it? Were those wonderful words of assurance and promise intended only for the Editors? Can those faithful and well-tried workers continue to stand unaided in a large degree and still be expected to bring the above words to pass? Shall they continue to be asked to make bricks with straw? Can the STAR OF THE WEST become "the first paper of the world of humanity" without a hearty co-operation of all believers of this Faith? Can it live and grow and become a power in the world without sacrifice on the part of us all?

Other magazines may come into existence which are really worth while, but that does not constitute them official organs of this Cause.

Our little nineteen-day messenger is far too limited in space. Each issue should be rich in the inspirational utterances of BAHA'O'LLAH and Abdul-Baha with plenty of space allowed for the glad news coming from all parts of the world and the various Bahai assemblies. The teachers going abroad to sow the seeds of truth should send in their live reports knowing that there will be room for them in the very next number.

Every now and then we hear such expressions from those who are real seekers for Truth, as the following: "What mines of wealth one finds in looking over the back numbers of the STAR OF THE WEST;" or, "I came across such a wonderful compilation of the words of Abdul-Baha on a certain subject which I had read long ago but did not grasp its meaning or make it mine before;" again, "a wonderful confirmation has come to me by the reading of such and such an article in the STAR OF THE WEST."

Yes, this little publication has become an archive of many hidden jewels which may be discovered by all who search for them.

When we look over the news-stands of today found on every hand we are amazed to see the immense sales going on every day in the year. And what are the contents of the larger part of these periodicals? Only fictitious stories written to feed the sense life and cater to morbid imaginations. We have become a nation of novel readers until the sciences and realities of life are largely lost sight of and the minds of the people have become too blunted by this overdose of fiction to relish the real drama of life about us.

When shall we awake from our lethargy? When shall we determine to make our official organ a living power in the East and the West and so cause it to become a phenomenal success?

Beloved readers, let us hasten to honor the official organ of our great Leader and Teacher before, perchance, its sun shall set behind the clouds of negligence and lack of faith.

Let us arise without delay and surprise the world by our breadth and bigness of vision and be able to place our magazine on the news-stands of America to be sold to the busy passerby who may never catch the rays of the rising sun of this great day of God from any other source.

May God speed the efforts to radiate this light while the opportunity is at hand.

"Strive ye in the promulgation of this growing magazine only for service to the Cause of God."

RECENT TABLET TO THE BAHAIS OF PERSIA

To the members of the Spiritual Committee, Teheran—Upon them be BAHA-'O'LLAH El-Abha!

He is God!

O friends of God!

The magazine of the STAR OF THE WEST, notwithstanding great difficulties during the days of the war, has continued until these days of quietness and tranquillity which have come. Although it had been cut off entirely from Persia, yet it managed to exist itself. Therefore financial hardships obtained.

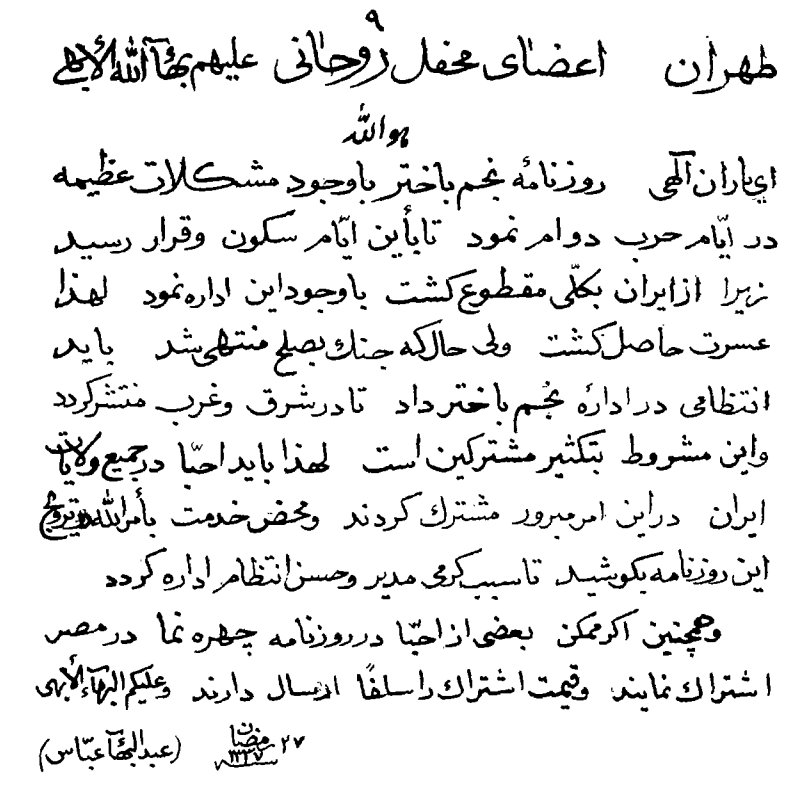
But now that war has ended in peace, there must be given regularity to the STAR OF THE WEST, so that it may circulate throughout the East and the West. And this is conditioned upon the increase in number of the subscribers. Therefore, the friends in all the provinces of Persia must subscribe to this blessed matter. Strive ye in the promulgation of this growing magazine only for service to the Cause of God, in order that it may become the means of the stimulation of its editors and for the best regularity of the institution.

Likewise, if possible, some of the friends may subscribe to the newspaper *Chehreh Nema* in Egypt and pay the subscriptions in advance.

Upon ye be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS

(Revealed, June 27, 1919. Translated by Dr. Zia M. Bagdadi, Chicago, July, 1919.)



The Central States Second Bahai Teaching Convention

Chicago, May 23rd to 25th, 1919.

By Albert Vail.

ON May twenty-third, the seventy-fifth anniversary of the Bab, that glorious gateway to the Kingdom of God, the friends of the Central States gathered in Chicago to make plans for the proclamation of the glad tidings of this new day. The fourteen great teaching Tablets have brought to the beloved in America a call clear as the bell of the voice of God. The friends of the Central States felt that they must not delay a moment but must rise for "instant, exact and complete obedience."

Friday morning, May 23rd, the friends met at the home of Mrs. True and ratified the business of the sublime New York Convention. In the afternoon they assembled on the temple grounds in Wilmette and later gathered for a heavenly feast in a nearby room overlooking the shining lake. Dr. Bagdadi, Mirza Ahmad and many others spoke of the new era now dawning on earth. Mr. Harlan Ober presided. Love and joy shone like beams of light from the faces. Mrs. Marie Hopper told of the spiritual experience of her husband when he first met Abdul-Baha—a story which kindled all the hearts with joy and wonder. Mr. Hopper went to Acca in the days when the Master was closely confined in the prison city. He came a critical, skeptical man who was proud never to be swept by an emotional experience. He was suddenly ushered into Abdul-Baha's prison room. Before he knew what had happened he saw a blaze of white light and like Paul on the road to Damascus, fell down in wonder, overwhelmed by the spiritual glory which shone through and around his Beloved. The next moment Abdul-Baha, with infinitely tender love was lifting him to his arms. The Master had opened to him the doors of the unseen kingdom of Glory; then gently he closed them again.

On Saturday friends from practically all the assemblies in the Central States gathered in order that through consultation they might turn the new "river of glory" flowing in their hearts into channels of united and systematic teaching. Mr. Windust read the divine words to the Central States. Reports were given of the work already accomplished, of the meetings in Indianapolis and St. Louis, Sioux City and Davenport, of the new and joyous groups started this winter in Keokuk, Kansas City, Topeka and Omaha. Mr. William H. Randall spoke of the work of the general teaching committee of nineteen, how it had been formed not to direct but to serve, to offer itself in humble love as a clearing house for the helping of those teachers whom the Holy Spirit bade arise for the sublime campaign of spreading God's message into every city and hamlet of this continent and of the world. Mirza Ahmad Sohrab presented a series of comprehensive suggestions recently framed by friends in Washington for the Southern States. Mrs. May Maxwell spoke of the need of absolute severance, utter self-sacrifice if we are to succeed in walking this heavenly pathway. We must lay down our money, even our principle—our strength, our time, our opinions, our selves, our spirits, all for Him, if we are to be baptized with that *holy* spirit, that white flame of love which alone can teach His Cause and melt the hearts of stone into amity and unity.

Practical suggestions were brought forward of how important it was that all who know of Bahais living in isolated districts or of openings for Bahai speakers anywhere in the Central States should send word to the Secretary of the

Central States Committee, Mr. Carl Scheffler, 56 East Congress St., Chicago. This Central States Committee consists of one member from each of the assemblies in the Central States. In a few joyous moments of divine enthusiasm for the new campaign of teaching over two hundred dollars was contributed for the traveling expenses of teachers, with the thought that much more would follow. It was suggested that two boxes be placed in the meetings of each assembly, one for the Maskrekol-Azkar, one for the teaching fund. In these boxes contributions might be placed.

Toward the close of the session Mr. Windust spoke of the STAR OF THE WEST, the need of a broader foundation, and the longings of its editors to make it rise to the exalted and universal service which the Master has destined for this happy-starred messenger of the West. It was suggested that contributions from the friends would help it expand its horizon. If the believers could subscribe to two or more subscrip-

Second Bahai Teaching Convention
of the
Central States of the United States
to be held in
Chicago, May 23rd to 25th, 1919

PROGRAM

FRIDAY, MAY 23rd.

At the home of Mrs. Corinne True, 5338 Kenmore Avenue

10 a. m. Ratification meeting of the Eleventh Mashrekol-Azkar Convention recently held in New York City.

At the Mashrekol-Azkar Grounds, Linden Ave. and Sheridan Road, Wilmette.

3 p. m. Celebration of Seventy-fifth Anniversary of the Dawn of the New Era on Earth—Declaration of The Bab.

Speakers from different localities.

6 p. m. Feast of Commemoration on the Grounds.

SATURDAY, MAY 24th.

At Sts. John Hall, 18th floor, Masonic Temple.

10 a. m. First Session, Teaching Convention.

2 p. m. Second Session, Teaching Convention.

SUNDAY, MAY 25th.

At Sts. John Hall, 18th floor, Masonic Temple.

3:30 p. m. Address: "How Baha'o'llah, 50 years ago, laid the Foundation for a League of Nations."

Address: "The Covenant for the Most Great Peace—the Universal Peace among Races, Nations and Religions."

Speakers to be announced.

At Corinthian Hall, 17th floor, Masonic Temple.

7:30 p. m. Address: "The Divine Method of preventing Social Revolutions and establishing Economic Justice."

Address: "Education for the New Era—When the Universal Educator comes, How shall we know Him?"

Speakers to be anounnced.

tion, one or more for distribution, one for bound copies, that would help the editors increase the number of pages. The Convention unanimously endorsed Mr. Windust's suggestions.

The Saturday session closed with a reunion of the Chicago friends which filled many eyes with tears and every heart with joy. They adjourned to celebrate that divinest blessing "the night of unity." And now that this unity is reestablished they pray that they may be worthy to become, as the Master says, "the heart of America."

The Convention closed with a splendidly attended congress on Sunday with the following program:

3:30 p. m. Address: "How BAHA'O'LLAH, 50 years ago, laid the Foundation for a League of Nations."
Albert Vail

Address: "The Covenant for the Most Great Peace—the Universal Peace among Races, Nations and Religions." *Dr. Zia M. Bagdadi*

7:30 p. m. Address: "The Divine Method of preventing Social Revolutions and establishing Economic Justice." *Howard Ives*

Address: "Education for the New Era—When the Universal Educator comes, How shall we know Him?"
Harlan F. Ober, Ahmad Sohrab.

Eighth Annual Feast of Commemoration

BY MARTHA L. ROOT

THE Mystery of God, Abdul-Baha, the living Center of the Covenant on earth today, filled and thrilled all hearts at the eighth annual feast held in West Englewood, N. J., June 28th, 1919. Bahais know Abdul-Baha as "The Branch" foretold in our Bible. On this feast day of his commemoration it was significant that the peace of the world was signed. New York's bells and whistles rang wild with demonstrations of joy.

Rain and cold had prevailed in the morning, but the sun shone out gloriously warm and bright as some 150 pilgrims assembled. This Eden-like pine grove where Abdul-Baha in 1912 gave his first feast to eastern believers, is a natural, living temple of forest charm and woodsy fragrance. Thrushes fearlessly sung there in the heavenly atmosphere. Joyous Bahais brought food for themselves and others, for both dinner and supper. It was a holy feast. Rays of the Holy Spirit reflected the light and love of BAHA'O'LLAH and Abdul-Baha upon the polished mirrors of hearts. Faces were full of light; the happiness of everybody made the woods vibrant. Just as in the days of pentacost there was spoken the one tongue—love.

Certainly it was a cosmopolitan feast. They were gathered from nearly every "kindred, and tongue, and people, and nation." English, French and Germans were represented. A professor of the Imperial University of Tokyo, sojourning in this country, gave a splendid talk on spiritual advancement in his land. A Serbian writer, in his speech explained that although he spoke eight European languages fluently, it was only through Esperanto he could communicate with his brothers in Japan and China. He advocated Esperanto as the universal language and said that Abdul-Baha's life was well known in 107 Esperanto periodicals because Abdul-Baha stood for a universal language, urging the adoption of Esperanto as the universal tongue. A Scandinavian scholar present has since translated the blue booklet descriptive of the Cause into Danish. A Jewish woman spoke eloquently of the uplift to womanhood this Bahai Movement had brought. Several Bahais on their way to other states and countries to teach the Cause were guests.

Friends were also present from Riverton, New Haven, Bridgeport, Boston, Pittsburgh and Chicago. One hundred friends attended the evening meeting in the home of Mr. and Mrs. J. O. Wilhelm. Roy C. Wilhelm presided at both meetings.

Abdul-Baha said of his feast in 1912: "This gathering has no peer or likeness upon the surface of the earth. This outward meeting is a prototype of the inner and complete spiritual meeting. Hundreds of thousands of meetings shall be held to commemorate such an assembly as this and the very words I utter to you on this occasion shall be reiterated by them in the ages to come."

Friends in the afternoon, visited the Bourgeois home near the grove where they were inspired by the marvelously beautiful model of the Mashrekol-Azkar temple which Mr. Bourgeois has designed. This model is full of a new splendor which is brought by the using of curves. It is the geometrical line of the starry heavens and the wonderful combinations of line create a living tracery as the pictures of life in activity. It also gives the impression of fire flame, which is the symbol of the greatest aspiration. No one has attempted to describe this great new art which gives the essence of all religious art of the past, uniting it harmoniously with a new light which symbolizes well the Bahai teachings. All are impressed with awe and reverence when they behold this model. Some who do not know the teachings when they see the temple model instinctively exclaim, "I am on holy ground."

An artist attended the feast a few moments and the next day was so inspired by the spirit of the place she came again to paint it. Without knowing much about the Revelation and nothing of the temple with its circles and curves, she instinctively started painting her picture in circles, something she had never done before. The principal feature of her beautiful canvas is its pathway of light. She did not know that Abdul-Baha had walked this path but she said: "I do not know why, I feel I must make this a pathway of light and glorious sunshine."

Proposed world tour of Abdul-Baha

Letter from Shoghi Rabbani—Tablet recently revealed for the Bahais of the British Isles—Tablet to Lotfullah Hakim, London.

LETTER FROM SHOGHI RABBANI TO LOTFULLH HAKIM.

Haifa, Palestine,
May 8, 1919.

My dear brother in the love of El-Baha:

This long silence that I have assumed lately and this interruption of correspondence with you on my part has been solely due to a great pressure of work in connection with the dictation and translation of Tablets. This, however, has not by any means prevented me from remembering you all this time, particularly during the blessed days of Rizwan which Abdul-Baha passed with his friends on Mount Carmel in the utmost fragrance and spirituality. I have received your kind letter dated April 17th, enclosing the poem of Rudyard Kipling, for which I heartily thank you. The packages you have sent to the Master, enclosing supplications from the friends in England, dated January 24th and April 17th, have been received as well as the pictorial paper you have been sending every week.

The Master has been quite busy of late and has revealed many, many Tablets to the friends in America, England, France, Switzerland, Corsica, Germany,

Persia, India, Japan, New Zealand and Egypt. Notwithstanding that he has carefully perused your letters and will in due course reveal Tablets in answer.

From India refreshing and encouraging news is being received. The Bahai work is assuming great proportions, is being centralized and is receiving a great impetus from the unceasing and well-directed activities of friends. An annual consultative Bahai Convention for the friends of India (including Burma) is to be convened this coming Christmas and many pamphlets have been edited, compiled and distributed as an introduction and preliminary step for this great representative assemblage. In short, the friends are stirred and active and are convinced that an increase of energy on their part, a fresh outburst of zeal and ardor and efficient service to the Cause of God will draw Abdul-Baha to their shores. What is significant and alluring is the intimation of the Beloved himself that he is planning and thinking of such a journey across the Indian Ocean. He even declared that, God willing, he wishes to undertake a voyage to India, and thence to Indo-China, Japan and the Hawaii Islands, from there across the American continent to your beloved city of London, to France, Germany and Egypt.

Oh! how fervent, how deep and how sincere is our hope that such a great journey which he himself has fixed its duration to be four or five years, will be undertaken. Let us hope and prepare for it. Extreme pressure of work obliges me to stop abruptly. I hope I shall receive your good news and see you in body very soon.

May I announce to you that your two supplications with the enclosed letters have been considered by the Beloved this afternoon. The whole afternoon has been spent in translating for him only the contents of a part of the supplications from London. A Tablet has been revealed for you opening with loving and affectionate sentences.

I enclose, out of my Bahai and particular affection for you, two photographs taken recently in April in the vicinity of the Tomb of the Bab. They are the latest pictures of the Beloved.

Requesting you to acknowledge their receipt, I remain

Your Bahai brother,

Shoghi.

RECENT TABLET REVEALED FOR BAHAIS OF THE BRITISH ISLES.

Through his honor Mr. Tudor-Pole, Egypt—Upon him be BAHA'O'LLAH El-Abha!—To the friends of God and the maid-servants of the Merciful, British Isles.—Upon them be BAHA'O'LLAH El-Abha!

He is God!

O ye sons and daughters of the Kingdom!

Your joint letter was received. Its contents made us exceedingly glad, for it indicated that, praise be to God, during those days of trial these blessed souls have withstood every test in the utmost steadfastness and perseverance. Like unto pure and unadulterated gold they shone with infinite brilliancy in the flaming fire of tests. Verily, this is the bounty of divine Providence. For the gift of guidance is great, it illumines the soul, converts the court of the heart into a rose-garden and gladdens the spirit with the good-tidings of God.

But all this is dependent upon firmness and steadfastness throughout all trials. Not until the tree is rooted and firmly planted can it give forth fruit; no matter how fresh and graceful it may appear, eventually it will wither, fade away, and only be fit for the fire.

At present, praise be to God, these sons and daughters of the Kingdom have, like unto blessed trees, strengthened their roots, are unaffected by the blowing of violent winds, and they are like

unto a building resting on a solid foundation.

This world-war has come to an end. We trust that at least it will lead to the preliminaries of universal peace, just as it is plainly foretold in the blessed Tablets.

The greatest means for its realization is in the entreaty and supplication of the friends to the Kingdom of God. Ye should all implore and pray, supplicate and beseech that, through the grace of God, this world-consuming war may be changed into a world-illuminating peace. It is certain that the entreaty and supplication of these servants will be acceptable at the divine threshold, for we wish nought save the tranquillity of the world of existence; purpose nothing but unity among men and aim at nothing save the eradication of ignorant prejudices, so that all religions and races, embracing one another, may gather under the shade of the pavilion of the oneness of God.

O ye sons and daughters of the Kingdom! The most pressing need today is harmony and union among the friends of God. Strive your utmost for this. Not until this intimate unity is realized can universal harmony be established. Therein lies the reason of Christ's saying: "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted." Exert ye a great deal of effort on this momentous question.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 28, 1919. House of Abdul-Baha, Haifa, Palestine.)

RECENT TABLET TO LOTFULLAH HAKIM.

His honor Mirza Lotfullah Hakim, London—Upon him be BAHA'O'LLAH El-Abha!

He is God!

The letter which thou hadst written on December 16, 1918, was received. Praise be to God, it was an evidence of the comfort and the spirituality of the friends of God and therefore infinite joy and satisfaction ensued.

Concerning the gathering on the 30th of November at the house of the maid-servant of God, Roseh, at which ye composed and prepared a letter; as the contents of the letter are known and noted, its despatch at present is unnecessary. Postpone the time of its forwarding.

Praise ye God, that He hath assisted ye in calling a meeting in the utmost of union and love, in endeavoring to promote rest and comfort for the world of mankind, in doing away with dispute and wrangling and in converting misunderstanding among religions to full understanding and good will; so that all races and nations may affiliate in the utmost love.

Convey, on my behalf, the utmost regard and respect to Setareh Khanom and her daughters, Parvin and Noori, and present my utmost respect and greeting to the respected maid-servant of God, Mrs. Cropper, and similarly to the maid-servant of God, Roseh, who indeed continually and uninterruptedly is engaged in service to the world of mankind; and to Mrs. Stannard, who is the true maid-servant of the Kingdom and who is restless day and night.

Mr. George Latimer, of America, who is in active service, is an illumined, God-like youth. When released from military service he is permitted to present himself.

Convey, on behalf of Abdul-Baha, infinite longing to Dr. Esslemont. Through translating the *Hidden Words* into Esperanto, a copy of which he has sent, he has in reality served the Kingdom of God and has likewise rendered a distinguished service to the Esperanto language. May God confirm him!

Send Professor Browne's book. Neither object to nor correspond with this person. Leave him to himself.

His honor, the beloved Daniel (Jenkyn) addresses you from the hidden Kingdom as follows: "O ye friends of God! Be not grieved because of my separation, for I am abiding in a realm wherein all my wishes are realized!"

When Dr. Esslemont has finished his book, send a copy thereof.

I have felt deeply sad at the passing away of Professor Cheyne at Oxford. Send a copy of his book, which is (partly) on the Cause.

Praise be to God, in these regions, due to the establishment of an equitable government, security and comfort have been realized for everybody, and all denominations are safe and protected from all calamities and are engaged in providing the means of their welfare and prosperity.

The hope is entertained that, through the blessings of Providence, the standard of universal peace may be raised and the pavilion of the oneness of the world of humanity may be pitched upon the apex of the contingent world; that the different races may be fused into one, and the surface of the globe may become one native land; so that the divine Kingdom may be fully represented and gloriously shine in the nether world.

Upon ye be greeting and praise!

(Translated by Shoghi Rabbani, January 19, 1919. House of Abdul-Baha, Haifa, Palestine.)

Unveiling of the Divine Plan for the Central States

(Continued from page 127)

so that the call of prayers and supplications may ascend to the heights of heaven. The flowers of material and divine civilization shall grow in the Mashrekol-Azkar, perfuming the nostrils with the fragrance of truth. Its doors will be open before the faces of all races, nations and religions. Whosoever enters therein is welcomed. BAHA'O'LLAH is the universal Shepherd. All mankind are His sheep, and the adherents of all religions are welcomed in the Mashrekol-Azkar to worship the Father of all humanity with perfect freedom and reverence and obedience.

"Likewise, great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world.

"In a similar manner, the scope of the Bahai Publishing Society must be greatly enlarged, so that books and pamphlets may be translated into different languages and published. These short pamphlets and historical reviews, giving the proofs and arguments of the Cause, must be written in accordance with the intellectual and spiritual capacity of each people.

"In short, for the diffusion of the fragrances of God the friends must think of detailed ways and means and year by year add to their efficiency, practicality and thoroughness. They must organize classes for teaching the young and preparing teachers to go to all parts of America. God willing, the believers like unto bright candles will illumine the assemblage of the world of humanity with the light of truth."

News from India

All-India Bahai Convention to be held in December—New Bahai paper to be established in India.

LETTER FROM ABBASALI

Madras, India,
May 23, 1919.

Dr. Zia M. Bagdadi, Chicago.

My dearly-beloved brother:

You will no doubt be pleased to know that we are going to start a Bahai paper in India and I have taken the liberty to write this letter to you in connection with the same. We have a column in the said paper entitled "From Our Contemporaries," in which we intend to insert cullings from the *Najm-i-Bakhtar* (STAR OF THE WEST) and *Khurshid-i-Khawar*. May I, therefore, ask your indulgence to mail me the latest number of *Najm-i-Bakhtar* to my Rangoon address, and to continue sending the same every month. We shall, of course, send you our paper in exchange and shall further beg you to extend a helping hand to us in our efforts to keep this paper going. The paper will be printed in three languages—English, Urdu* and Persian — all in one issue and every effort is being made to make it as artistic and instructive as possible.

Further, may I beg you to kindly furnish me with the addresses of all the American assemblies and individual friends to whom the paper should be sent. In case of assemblies, you will please let me know the number of copies to be sent to them. I trust you will kindly give an early reply to this request, so that you may be in time to guide us from the very first issue. A few days ago when on a visit to Bombay, I heard from brother Aga Mirza Mahmood that the translation done by me of the *Book of Wonderful Signs* was sent to sisters Goodall and Cooper in California for correction and polishing. This translation was done by me under very trying circumstances, yet I am confident it shall not give much trouble to my brothers and sisters sitting in committee for its correction. If any further information regarding the translation is wanted, I shall ever feel esteemed to correspond with you or any other brother or sister.

You are perhaps aware that we are going to hold an All-India Bahai Convention during the coming Christmas season. We are confident that through the inexorable will of the Blessed Beauty and ever-effective prayers of Abdul-Baha, we will be able to move the dormant population of India. We are expecting the arrival among us of Mr. Remey and the other young brothers of whom you spoke in your last letter to dear Mirza Mahmood.

Kindly convey my humblest Bahai love to all the friends and sisters in Chicago. Please send my sincere love to Mirza Ahmad Sohrab and Mr. Joseph Hannan when next you write him. Kindly convey my best Bahai love to Miss Root.

Yours affectionately,
At the feet of Abdul-Baha,
Abbasali.

LETTER FROM MIRZA MAHMOOD

Bombay, India,
June 1, 1919.

Dear friends:

Your letter of April 9th has filled us with great delight and rejoicing. We rejoice in the divine fatherly care of Abdul-Baha who while he sent you Mirza Ahmad Sohrab, also favored us with a messenger, Mr. Aflatoon, bringing Tablets for the devoted servants in India. We have perused with greatest pleasure your letters and program of the Annual

*Urdu is a dialect, an Indian name. This dialect arose in the camps and bazaars as a means of communication between Mohammedan invaders and the Hindus.—*Editors.*

Convention and Congress which we hope has been carried out with complete success and great results. The Bahais in India have also proposed to hold an Annual Conference during the Christmas season when we earnestly wish some of the American friends will be present among us to add to the success of the gathering and the joy of the friends in India.

We are very thankful to you for sending us your literature and keeping us in touch with all the earnest doings of the friends in America.

We have submitted a request to his blessed Presence, Abdul-Baha, to permit us to hold the Annual Conference. We hope he will graciously accord his approval to our request. We therefore learn with special pleasure from Dr. Zia Bagdadi's letter that a Japanese Bahai is coming to Acca and Mr. Remey with some other American friends to India. This latter news is of greatest interest to the friends in India, all of whom long to see Mr. Remey and hear his vigorous, inspiring addresses. His presence among us is sure to add a special charm to the Conference and in our opinion will be productive of important results.

Mrs. Goodall and Dr. Zia Bagdadi have asked me for the English translation of my book *Safar Namai Mobaraka*, i. e., An Account of Abdul-Baha's Visit to America. I sent a typed copy of the translation to Mrs. Goodall and Mrs. Cooper for correction and improvement. I have not yet heard whether they have received the work. I had sent it by registered post and a copy of the original Persian also accompanied it. I hope it has reached them and that they will be pleased to expedite the work of correction, revision and improvement so that it may soon be published.

With prayers for the happiness of our western brothers and Bahai greetings to all of them, on behalf of the Assembly, I am

Your brother,

Mirza Mahmood.

LETTER FROM SYED MUSTAFA

Rangoon, Burma,
May 16, 1919.

Mrs. Corinne True,

Dear Bahai sister in the supreme service of His great Cause.

Your kind letter dated February 7th, 1919, detailing the progress of the Mashrekol-Azkar has given me immense pleasure. The receipts enclosed therein have been forwarded to the respective Secretaries.

We eagerly look forward, and pray day and night for divine assistance for the speedy completion of this historic edifice which shall proclaim to the world at large the marvelous fusion of the East and West—the wonderful result of the harmonizing influence of the teachings of BAHA'O'LLAH. This is indeed an achievement which will ever redound to the everlasting credit of the American people. May God crown with effulgent success the noble efforts of our American brothers and sisters in this direction!

I am confident before the world fully recovers from the shock of the terrible convulsion that it has just passed through, the Mashrekol-Azkar building in the United States will unfurl from the summit of its high dome the flag of universal peace, love, and unity.

The news of Mr. Remey's ensuing visit to India, as announced in your letter under reply has caused a great rejoicing among the friends here. The fragrance of his kind disposition and cheerful manners is still redolent in India and Burma. That brother has a very loving personality and a heart well illumined with love and faith. We all, young and old, welcome this opportunity of enjoying his pleasant company once more.

It is always a great pleasure with us to render service to our occidental brethren and co-operate with them as far as circumstances permit in the establishment of His Kingdom on earth,

and in the solidarity of the union of the East and West.

The recent Tablets received from Abdul-Baha show that direct communication has been restored, and they gave us great joy, as they brought the happy news of the Master's good health. They are in reality blessings to the friends, and all glory to those who had the honor to receive the privilege.

The friends here are all doing well and have most devotedly engaged themselves in the service of His Covenant. All are animated with the same feeling, the same sentiments and the same aspirations, namely: To hold aloft the sacred ensign of His mighty command.

With Bahai love and greetings I beg to remain,

Ever your devoted co-worker in the service of the Holy Covenant.

Syed Mustafa.

How the door of communication was opened

Letter from Mirza Azizollah Shirazi, Haifa, to Mirza Mahmood Baghir Khan Shirazi, Teheran, Persia—The first Tablet received in Egypt.

Haifa, Palestine,
Sept. 25, 1918.

Greetings:

The believers here were more at rest than any one else, because all the troubles were upon the shoulders of the holy Person.

It is impossible to tell the troubles borne by the Beloved during the past four years. The Commander-in-Chief the Turkish oppressor, Jamal Pasha, after a written complaint from the nakezeen, said: "After I am through fighting and conquer on the Suez canal, and return to Jerusalem, in the same place where Christ was crucified I will crucify Abdul-Baha." Praise be to God, he had not reached the canal when the English army poured missiles like rain upon his camp. He could do nothing but flee like a deer.

Thank God, after he was overcome God gave him no opportunity to carry out his evil design, for on the 23rd of September, while we were looking out from the Travelers' Rest near the Tomb of the Bab, we saw English and Indian horsemen coming from the eastern side of Haifa, attacking the Turkish cannons and coming into and taking the city. The remaining Turks who were fighting and had no chance to escape were taken prisoners. The General of the attacking army, the conqueror of Haifa, reached Khezr. And between Khezr and the German colony, the mayor of the city and the prominent men went out to meet him. The first question he asked was this: "Is Abdul-Baha in this city and is he safe?"

Later, he, himself, and his chief officers were often visiting the Beloved, going and coming, and receiving spiritual nourishment. The name of the conqueror and captor of Haifa, who asked the question concerning the welfare of the Beloved, is General Andrew Allenby.

Last night also, Colonel Storrs, the Governor of Jerusalem, who speaks Arabic correctly and fluently, rode in his own automobile to Haifa and immediately came to the house and visited the Beloved. He said: "I have come on the part of the government which I serve, namely, Brittania. I am a messenger, and came especially to inquire about the health of the Master, and send the glad tidings." This morning he came with another General and visited the Beloved. Soon after taking leave, he returned to Jerusalem.

The health of the Beloved, thank God, is good and he is joyful and free from trouble.

You will kindly spread the news in Shiraz and thereabouts. Our venerable spiritual father, Aga Hadji Mirza Heydar Ali—May I be sacrificed for him—is

well, light-hearted and happy, and sends especial greetings and love to all.

Azizollah.

(Translated by Dr. S. I. Moody and Mirza Farajollah Khan, Teheran, Persia, February, 1919.)

The first Tablet received in Egypt after the opening of the doors of communication.

He is God!

To the believers of Egypt:

O true friends! Separation from the friends causes the burning of heart and soul. Separation, distance and foreignness are the cause of injury and loss, especially as no fragrant messages, nor a faithful messenger, nor courier, nor post, nor information, nor news from any source have been received, and the mind has been deprived of comfort. Life and spirit were in the utmost sadness and grief until the conquering army arrived in the Holy Land and seized the reins of government from the cruel ones, and overthrew the authority of the tyrants, and quietness and safety were assured. The leaders of the country and the army showed sympathy and kindness, soothing every oppressed one; the black cloud was dispersed and the horizon of the political situation cleared. Believers and unbelievers were at rest, and acquaintances and strangers were playing cheerful melodies. Verily, the darkness of injury and error was uncovered by the light of equity and justice, and the government put on the garment of probity.

Praise be to God! By the bounty and favor of the Blessed Perfection, amid such great confusion and severe whirlwind of calamities and severe oppression, these distressed ones were in safety and rest. No distress came upon any one. There was no trouble or suffering nor pain, until the Ark of the Cause of God reached the shore of rescue from the whirlpool of danger. Now the ruling government was overcome and all the people of the country of every nationality and tribe were made comfortable on the couch of rest and safety.

His honor Mr. (Colonel) Storrs came from Egypt and gave tidings of the health and safety of all the believers. I became very happy and grateful that, praise be to God, the friends in Egypt were also preserved and guarded.

Night and day we are remembering you and sincerely praying for you and the hope that we may meet. With heart and soul I am longing for all the friends.

Upon them be the Glory of God!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Dr. S. I. Moody and Mirza Farajollah Khan, Teheran, Persia, February 1919.)

MOVING PICTURE FILMS OF ABDUL-BAHA.

Recent inquiries have been made as to the price of the film of ABDUL-BAHA, for shipment to India. It occurs to us to publish this price list for general information, as follows:

1 Film—complete	$160.00
2 Films—complete	295.00
3 Films—complete	375.00
4 Films—complete	445.00
5 Films—complete	500.00

This is bottom quotation from the film company and cannot be exceeded or lowered.

Voice records of ABDUL-BAHA still 85c each, delivered by parcel post.

Address HOWARD MACNUTT, *935 Eastern Parkway, Brooklyn, N. Y.*

Tablets recently revealed by Abdul-Baha

ALFRED E. LUNT

To his honor, Mr. Alfred E. Lunt, Boston, Mass.—Upon him be BAHA'O'LLAH El-Abha!

He is God!

O thou firm in the Covenant!

Your last letter dated October 28, 1918, was received. Its contents caused joy and gladness for they indicated the firmness and steadfastness of the friends in the Cause of God.

Praise be to God, the gloomy clouds of war have been partly dissipated from the horizon of the world. The hope is entertained that gradually they will utterly vanish and rest and comfort will be established. Grasp therefore the present opportunity, for a wonderful capacity for the hearing of divine teachings has been manifested among men. Concentrate, therefore, at present your whole effort in spreading the Message. It is time for the diffusion of fragrances and the promulgation of divine teachings and for nothing more. The world of humanity is athirst and these divine teachings are pure and limpid water. Exert effort in teaching and if blessed souls undertake to travel through all the states of America, complete and thorough confirmations from the Kingdom of Abha shall be witnessed by them, so much so that they shall be bewildered. Verily, this is an exceedingly momentous question.

You had inquired about the despatched and unsigned letter. That letter is authentic and its original copy is safely kept and signed. Whenever an unsigned letter arrives, inquire before putting it into action and wait until an answer is given.

Convey respectful greeting to all the friends. The question of the Mashrekol-Azkar is of great importance. The friends accordingly must exert a great deal of effort and must be self-sacrificing so that its construction may begin.

As to appeal and encouragement for the Mashrekol-Azkar, in view of the glory and eminence of the Cause, it must be made orally or through private personal letters.

Your children who indeed are mine, embrace each of them and show them on my behalf utmost kindness and amiability.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 10th, 1919. Home of Abdul-Baha, Haifa, Palestine.)

EDNA TRUE

To the maid-servant of God, Miss Edna True, Paris, France—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou respected one!

Your letter dated February 2nd, 1919, has been received, and thy service to the world of humanity, during these days of terrible war, acceptable at the Kingdom of God. Verily, thou hast magnificently engaged in service; hast given up thy rest and comfort in America and hast hastened to Europe so that thou mayest be of service to the world of humanity.

Praise thou God for having been therein assisted. At present continue these services until the end in the same department and whenever it has been made possible for thee to undertake a trip to the Holy Land in the utmost joy and fragrance, thou art permitted to present thyself.

Convey in writing to thy respected mother greeting on my behalf.

Upon thee be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, March 30th, 1919. House of Abdul-Baha, Haifa, Palestine.)

ELLA AND ELLAH A. RICE-WRAY

To the maid-servants of God, Ella and Ellah A. Rice-Wray, Detroit, Michigan—Upon them be BAHA'O'LLAH El-Abha!

He is God!

O ye two dear maid-servants of God!

Your letter dated December 4th, 1918, was received. Praise be to God, His Holiness BAHA'O'LLAH—May my life be a sacrifice to his friends—hath expounded and fully explained everything in the manifest Book, hath not given any soul the chance to be confounded, hath designated the Expounder of the Book that he may fully explain and expose the manifest teachings of God; and hath devolved the ordinances which are not literally recorded in the Book, upon the Universal House of Justice which, whenever it is organized, will engage in the service of promulgating those ordinances which are not manifestly mentioned.

Indeed, as thou hast written, the trials are severe. I, however, entertain the hope that as the winds of tests wax more severe, the friends of God will exhibit and assert more firmness and steadfastness; that souls will be assisted through the confirmation of the Abha Kingdom and will conquer and quench the uproar of self and worldly desire which is nothing but the world of nature to which man is enslaved and from which he can be emancipated only through the power of God.

Concerning the effect of translation, it is evident that it is not as effective as the original. For instance, the Tablets of His Holiness BAHA'O'LLAH which have been translated from Persian or Arabic, the original text exerts a wonderful power, while translation may produce certain effect but cannot be measured with the original. The delicacy, smoothness and sweetness of the Words of His Holiness BAHA'O'LLAH are beyond any human conception. It is, however, conditioned upon one's knowledge of Persian and Arabic.

Convey greetings to all the friends.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, January 26th, 1919. Home of Abdul-Baha, Haifa, Palestine.)

C. MASON REMEY

To his honor Mr. Remey, care of his honor Mr. Roy Wilhelm, New York City—Upon him be BAHA'O'LLAH El-Abha!

He Is God!

O my dear son!

Numerous letters have been received from you and their contents have all been conducive to happiness. Praise be to God, thou art confirmed in service to the Kingdom art promulgating divine teachings, art raising the call of the oneness of mankind, art detaching the souls from ignorant racial prejudices, art summoning them to the investigation of truth, art showing forth unto them the light of guidance and art offering them the chalice of the wine of the love of God. This blessed purpose of thine is the magnet of the confirmations of the Abha Kingdom.

Rest thou assured and engage with Mr. John Bassett in service to the Kingdom of God throughout the same southern states. This is what is required at present. Later on, undertake a tour to the north of America and after that thy course of action and that of Mr. John Bassett shall be determined.

Convey, on my behalf, the utmost love and kindness to Miss Margaret Klebbs and say: "The people of the Supreme admire your work that, praise be to God, you are firm in the Covenant and Testament, and are serving the Kingdom of God."

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, May 23rd, 1919, Haifa, Palestine.)

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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BULLETIN—The photograph of ABDUL-BAHA shown in this issue can be had from Jacob Schloss, 2511 Broadway, New York City. Size, 7½x9¼ inches. Price $1.50 and postage.

TODAY, all the peoples of the world are indulging in self-interest and exert the utmost effort and endeavor to promote their own material interests. They are worshipping themselves and not the Divine Reality nor the world of mankind. They seek diligently their own benefit and not the common weal. This is because they are captives of the world of nature and unaware of the divine teachings, of the bounty of the Kingdom and of the Sun of Truth. But ye, praise be to God, are at present especially favored with this bounty, have become of the chosen, have been informed of the heavenly instructions, have gained admittance into the Kingdom of God, have become the recipients of unbounded blessings, and have been baptized with the Water of Life, with the fire of the Love of God and with the Holy Spirit.

—Abdul-Baha.

(See Tablet page 154.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Asma 1, 75 (August 1, 1919) No. 8

What is Truth?

BY STANWOOD COBB.

"WHAT is truth?" So asked a Roman governor and jurist in a time when the moral and spiritual horizon of the world was undergoing a tremendous expansion; when the old values were changing, and the new had not yet been established; when a great Manifestation of God was upon earth, and men knew it not. Yes, and it was to this very Manifestation that the stern Roman governor addressed himself. Christ had already said, "I am the way, the truth, and the life." Pilate had the earnestness to inquire, but not the capacity to receive, the truth.

"What is the truth?" This question is asked today as eagerly as in the days of Imperial Rome. Again there is a vital shifting of values; a running to and fro; a falling away from the old and an earnest search for the new. What must one believe? Where pin one's faith?

Is truth to be found in the old denominationalism? If so, it is a very divided truth, a truth in rebellion against itself; and that cannot be, for truth is harmonious, catholic, whole. Is it to be found in any one of the existing world religions to the exclusion of all others? So once thought the adherents of each great world religion. But truth as the exclusive possession of one race, of one religion, is as illogical as that truth should be confined to one sect.

Is truth then relative? God forbid. It is neither fractional, nor formless. Truth is one for the whole world; one and indivisible, for the whole universe.

In 1867 BAHA'O'LLAH, in Adrianople, on his way to years of exile and imprisonment in the Holy Land, declared himself to be "The Promised One;" and of his inspired words he says, "This is that which descended from the Source of Majesty, through the tongue of power and strength upon the prophets of the past. We have taken its essences and clothed them with the garment of brevity as a favor to the beloved, that they may fulfill the Covenant of God."

What is the truth which BAHA'O'LLAH taught? That God exists. That He can be known only through His Manifestations. That He has manifested Himself to the world at different epochs and in different lands. That He is again manifesting Himself to the world, to fulfill His promise; and to satisfy the expectation of every religion and every race for a great Leader, who should lead mankind into the Promised Land; who should initiate the movement which should not end until all had become children of the Kingdom; who should lay down the principles of a spiritualized humanity, exemplifying them in his own character and life.

What are those principles which BAHA'O'LLAH laid down for the guidance of humanity? But first let us ask ourselves what, if one had the opportunity and the choice to create an ideal religion answering to all the needs of humanity, —what, we question, would be its nature?

Such a religion must in the first place be universal. It must unite all races in one sublime Truth.

Secondly, it must wipe out war, the greatest handicap under which humanity now labors.

Thirdly, it must solve the vast problem of labor and capital, a problem which lies at the very roots of human progress and of joy upon earth. For it must guide the habits and regulate the lives of men in such a way as to enable all to exist in happiness, health, and nearness to God.

Last, and most important, and as a means to all the foregoing, it must fill the hearts of men with love for God and love for humanity, so their faces shine and the whole being is radiant of joy.

And all these things the true seeker will find in the Bahai Movement. It not only preaches universal brotherhood and universal religion, but it demonstrates these things in practice. It is the only religious movement which has united, in the thousands, Jews, Protestants of every denomination, Catholics, Mohammedans, Buddhists, Brahmins, Zoroastrians and Confucianists. It is the only movement which amalgamates men of every race and caste and joins the orient and occident in loving partnership of progress. No other movement has ever done this,—even Christianity has never spread east of its birthplace; it became and has remained an occidental religion.

As to war, the Bahai Movement condemns it as a crime against man and God. Only one kind of war it permits, a war of justice, a war against war—but the aim even of such a war is universal peace—peace based not upon politics and selfish interests, but upon tolerance, internationalism, justice—and a humanitarianism that is not confined to nationality. Only the power of a great religion can perform this task of welding together the hearts and lives of men of every race. Christianity once did it; Buddhism and Mohammedanism have done it; and the Bahai Movement once and for all will do it in a lasting and world-wide way.

The Bahai Movement is not an otherworldly, an ascetic, or an esoteric religion. Its teachings are for all, and apply to this life as well as to the next. Its aim is to make this life happy, just and perfect—to establish on earth the Kingdom of heaven. It does not say to the poor man, "Submit to your poverty and degradation, for greater will be your glory in heaven." It says: "Poverty is a social crime. *It must not exist.* Every man has the right to secure work and by it the sufficient means to meet his daily needs. There cannot continue to exist the vast extremes of wealth and poverty."

To the capitalist it does not say, "The Church accepts your support and condones your ill-gotten wealth," but it says: "Share your profits with your workmen. Divide up your estates at death so that the many and not the few shall enjoy them." And the Bahai laws will enforce, where capitalism will hesitate, the greater sharing of its profits with labor, a wider distribution of wealth by bequest, and the abolition of poverty.

Thus and thus only can material conditions upon earth make possible a spiritualized humanity. For while all strive madly after wealth and but a few attain it, the hearts of men are too bitter to listen to the voice of God. But the combined results of confiscatory taxation beyond a certain income, and of spiritual love and humanitarianism on the part of the rich, will turn our great achievers from greedful competition unto deeds of more human value. And the satisfaction of the daily needs and the feeling of justice in the distribution of wealth will change the jealous attitude of labor into one of co-operation and happy industry. For every producer, in the Bahai state, will receive not only wages, but a share in his profits.

The Bahai Movement is the only re-

ligion that has ever made work equivalent to prayer. It is not necessary to flee from the world in order to be near to God; nor need one retire from the work-bench in order to pray. For by BAHA'O'LLAH'S command, work done in the spirit of service is equivalent to prayer. Service done in love is the key to the Kingdom. Of this there is potent witness in the personality of Abdul-Baha, the Servant of God, who has made his life a perpetual and joyous sacrifice, —first to BAHA'O'LLAH, his father, and then to the whole world. He is the personification of service; and his words and actions are the inspiration which spur on others to give their time and strength and money to the Cause of humanity and of God.

No one must be idle. In the Bahai state there will be neither tramp nor monied loafer—beggar nor remittance man. All will contribute some service to the state—else they sin in the eyes of God. But work will then be far more joyous than it is now—because it will be done in the spirit of love, done under divine inspiration—and the task-like quality of work will yield to a happy creativeness such as now characterizes only the artist's productions.

"Thou shalt earn thy living by the sweat of thy brow"—is supplanted by, "God cares for all his creatures."

Liberty of government—equality before the law—has been achieved by the advanced members of the human race; but nowhere is there real equality of opportunity. Poverty is a handicap too great for all but the most powerful wills to overcome; while property and privilege raise to eminence men worthy only of the workshop or the prison bench.

Education,—free, thorough, practical, —is the key to equal opportunity. By this means are the talented brought forward, the great achievers of the human race discovered and aided in their work. Not equality of position, but equality of opportunity, is the standard of the Bahai state. Let the great enjoy a position and a wealth commensurate with their abilities and service. But let all have an equal chance to achieve.

So BAHA'O'LLAH lays great stress on education. To give one's children the best education possible is a spiritual duty—and daughters must receive an equal education with the sons, because they are to be the mothers of the coming generation. These commands for universal education, less needed in the occident, are absolutely essential to oriental progress; for the great weight which keeps the orient down is the ignorance of its masses.

The Bahai Movement brings a message of inspiration and freedom to women. They are in all things potentially the equals of men—and their training and education is to be as broad and far-reaching as that given to their brother-men. Humanity cannot fly on one wing only. Woman's power must be added to man's power, woman's vision and ideals to man's vision and ideals for the achievement of a perfect humanity. The vanity and domination of the masculine element must yield to a greater harmony of sex, in which sympathy, understanding, and co-operation will enable man and woman to march abreast toward the victory of spirit.

In the Bahai Movement, the antagonism between science and religion is abolished. There can be no quarrel between the truth of science and the truth of religion, because truth is one. If there is an apparent divergence, it is due to partial error. For religion to deny the truths of science is folly. By so doing it becomes mere superstition. Religion must comport with science, BAHA'O'LLAH declared.

But there is a limitation in the science of today which must be overcome before it is worthy of sharing truth with religion.

For science to deny God, is for it to deny the very ground work and substance of existence. Such a science is no-science. There can be no harmony

between contemporaneous religion and contemporaneous science, for both are dogmatic. The religion of today is mentally wrapped in the swaddling clothes of an infant humanity, while science, in bursting free from this oppression, is lost in an anarchy of materialism. When scientists live as close to God as the prophets of the past, a new and spiritual civilization will pervade the earth.

In the Bahai Movement, it will be no man's duty to preach unto his neighbors. All will have the Word of God at their disposal—its meaning to be sought in their own hearts and from the heart of God. There will be no paid profession of the spiritual teacher. This function will be absorbed by the educator, the scholar, and the scientific investigator.

In the Bahai teachings we find a platform so wide, so universal, that it meets every need of man: one that appeals to both the intellectual and to the emotional; to the humanitarian and to the mystic; to the oriental and to the occidental.

These teachings are for all humanity, nor is there in them fault either of omission or commission. Herein lies the outline of a perfect world-religion; the pattern to which humanity may weave its future destiny; the foundation stone for the building of the Temple.

Yet were the Bahai Movement a mere platform it would soon pass, as have passed all other platforms made by man. It is not because of its platform that it is spreading over all the world, but because of its inner spirit, its cohesive force. It is a religion, not an ethical or philosophic cult. It moves men to great and lofty deeds; purifies their hearts; leads them to God. It is the Water of Life, bringing rejuvenation to a thirsty age. To one man it may appeal first through the intellect, to another through the heart; but in time it unifies these two sides of man into a perfect harmony of spirit. The oriental, mystically inclined, it makes more practical. The occidental, inclined toward materialism, it wakens to the existence of spirit. And upon all it enjoins deeds.

This is not a religion of words, of lip service, of inherited tradition. It is a religion of action, appealing to the virile, the pioneer, the heroic in man. It points the way to a new and glorious civilization, the keynote of which is social love. And not only does it point the way, but it gives also the impetus, the motive, and the power toward this better life. For many have the eyes to see, the heart to yearn, but few the power to achieve. And the friends of God must be distinguished, not by fine words merely and ideals, but by spiritual achievement. When the Bahais in any community stand out perceptibly as the sweetest, the noblest and the most powerful personalities of them all, then will the Bahai Movement win its adherents by the thousands and the Bahai State come to realization.

Much as it may so be thought, man is not, however, made for living, but life for man. Not a perfect world is the goal of humanity, but a perfected soul. This world is but the battle ground, upon which victory is to be attained of spirit over sense. Hence, of far more importance, in any religion, than the means of a happy civilization, are the means of an individual salvation. "What shall I do to be saved?"—is the eternal quest.

Salvation is a term in obloquy among trained minds. Modern cultured man has deemed himself the peer of existence, needless of salvation, beyond good and evil. If this attitude brings happiness, let the years 1914-1918 bear witness.

If salvation means anything, it means the ushering of the soul into immortal joy; it means the freeing of the soul from sorrow. There is only one way of freedom. It is the way of love. In that predestined union of the soul with God, happiness is found. In separation, only sorrow—no matter how the soul

may seek to shield itself against misfortune. "Grieve not save when thou art far from us; and rejoice not save when thou art near and returning unto us."

To overcome self is the task set for humanity; the earth-task, in which beads of blood ofttimes perspire. The task is great, and many shrink therefrom. Yet, sooner or later, it must be faced by all. There is no escape. For the finite life can never become infinite, nor can mortal put on immortality, until this task is done. Severance from self, this is salvation.

To achieve this goal, but one means is given to man—that of love. That which as duty is difficult, with love becomes a thing of joy. The Friend awaits eternally the first pledging of friendship. He never wearies of the quest—forsakes no seeker, answers love with love. But those who love Him not can never know His love, how infinite, how joy-giving it is. His heart of infinity yearns after all finite beings, draws them as a magnet. But freedom of will gives opportunity for resistance. Man may, but will not, seek this goal; for self-love is a force compelling on the soul of man a long and weary journey, a pilgrimage through sorrow till the peaks of gold are reached.

When will humanity overcome this terrible egoism, this vast conceit in its own powers? When learn that there is no safety save in God; no guidance but the Friend's; no deliverance from evil except by aid of the Holy Spirit? If nothing but universal disaster, and the resulting conviction of human frailty, could avail to turn men to Him who is Mighty,—would it not be a favor on the part of destiny to send affliction over all the earth?

And so woes shall increase, that evil may decrease; complacency shall fail in order that yearning may be aroused; happiness shall wane, that spirituality may grow. But in all trials, in all difficulties, love is the clue, the guidance. In love is deliverance from all evil.

Love in its highest aspect means union, harmony, evanescence before God. But man is too proud to seek this road. He will not submit his heart,—but by foolish imaginings seeks salvation in empty abstractions, in a hollow eclecticism, in a vain endeavor to reach the Divine Essence without accepting the guidance and infinite love of the Divine Friend. It may not be. Those who would enter by any other way are thieves and they shall be rejected. One gate, one way, one path,—not many to salvation.

Such are the teachings of the Bahai Movement. They are not new—they have existed in the world before, in essence, but not in full expression. This, their new and epochal arrangement, is the destined avenue of Truth to the world today. The power of God is behind it, the power of holy spirits in the celestial Kingdom, the power of all good. And nothing can stay its progress, because it is harmonious, catholic, and whole.

Allah'o'Abha!

After four and one-half years, the Persian section of the STAR OF THE WEST, has been re-established in this issue, through the bounty of the Center of the Covenant.

Again the East and West are united.

All the Bahais of America send Abha greetings to the Bahais of Persia, and rejoice with them over this event.

Dr. Zia M. Bagdadi has written this Persian section, which revolves around the recent Tablet Abdul-Baha revealed for the American friends. Mirza Ahmad Sohrab will write the following issues. —*The Editors.*

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA'O'LLAH—May my life be a ransom to you!

. . . . Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Vol. 10 Asma 1, 75 (August 1, 1919) No. 8

Editorial—"But as the days of Noe were"

(St. Matt. XXIV: 37-39.)

Nineteen hundred years ago, the Word of God—speaking through the mouth of Jesus—uttered, concerning these days in which we live:

"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

Seven hundred years before, the Word of God—speaking through the mouth of Isaiah—proclaimed, concerning these days: "Every valley shall be exalted and every mountain and hill made low."

Today, the Word of God—speaking through the mouth of Abdul-Baha—as recorded in the Great Tablet published in this issue of the STAR OF THE WEST, declares:

"Consider: Eminent personages whose fame has spread throughout the world, shall, ere long, be exterminated as the result of their deprivation of this heavenly bounty; no name and no fame shall they leave behind, and of them no fruit and trace shall survive."

In the days of Noe, those who entered the Ark of the Covenant were saved from the rising "waters" which submerged the highest "mountains."

In these days of the Son of Man, those who enter into His Ark and are firm in the Covenant, are saved. —*The Editors.*

"The Covenant of God is like unto a vast and fathomless ocean"

RECENT TABLET TO HOWARD MACNUTT

To his honor Mr. Howard MacNutt, Brooklyn, New York.—Upon him be BAHA'O'LLAH El-Abha!

He Is God!

O thou old friend!

A month ago a letter was written to the favored maid-servant of God, Mrs. MacNutt, and at present two letters from you dated February 18th and 21st, 1919, have been received. Their text indicated firmness and perseverance in the Kingdom of the exalted Lord.

Today, every wise, vigilant and foresighted person is awakened, and to him are unveiled the mysteries of the future, that nothing save the power of the Covenant is able to stir and move the heart of humanity; just as the new and the old Testaments have propounded throughout all regions the Cause of His Holiness Christ—a Cause that has been the pulsating power in the body of the human world. A tree that has a root shall bear fruit, while the tree which is devoid of it, no matter how high and hardy it may be, will eventually wither, perish, and like unto a log be fit for fire.

The Covenant of God is like unto a vast and fathomless ocean. A billow shall rise and surge therefrom and shall cast ashore all accumulated foam.

In brief, praise be to God, that the highest wish entertained by heedful souls is the exaltation of the Word of God and the propagation of divine fragrances. This is, verily, the secure and firm foundation.

At present, like unto the morn, the lights of the Sun of Truth have been shed around. Effort must be made that slumbering souls may be awakened, the heedless become vigilant, and the divine instructions, which constitute the spirit of this age, may reach the ears of the people of the world, may be propagated in papers and enunciated in meetings with the utmost brilliancy and eloquence.

One's conduct must be like the conduct of Paul, and one's faith similar to that of Peter. This musk-scented breeze shall perfume the nostrils of the people of the world, and this spirit shall resuscitate the dead.

The offensive odor of violation has temporarily arrested the onward movement of the Cause, for otherwise, the divine teachings, like unto the rays of the sun, would immediately spread and radiate throughout all regions.

The addresses of Abdul-Baha which thou has compiled and which thou intendest to print and publish is indeed very advisable. This service shall cause thee to acquire an effulgent face in the Abha Kingdom, and shall make thee the object of the praise and gratitude of the friends in the East as well as the West. But this is to be undertaken with the utmost carefulness, so that the exact text may be reproduced and will exclude all deviations and corruptions committed by previous interpreters.

Convey on my behalf the utmost kindness and respect to the respected maid-servant of God, Mrs. MacNutt.

Upon thee be Baha-el-Abha!

(Translated by Shoghi Rabbani, April 13, 1919. House of Abdul-Baha, Haifa, Palestine.)

Recent General Tablet from Abdul-Baha to the American friends

(*See pages* 167-166 *for fac-simile of original*)

To the friends of God and the maid-servants of the Merciful throughout the United States of America and Canada, care of their honors Mr. and Mrs. Scheffler—Upon them be BAHA'O'LLAH El-Abha!

He Is God!

O ye who are firm in the Covenant and the Testament!

Your letter was received and your blessed names were one by one perused. The contents of the letter were divine inspirations and ascertained bounties because they were indicative of the union of the friends and the harmony of all hearts.

Today the most remarkable favor of God centers around union and harmony among the friends; so that this unity and concord may be the cause of the promulgation of the oneness of the world of humanity, may emancipate the world from this intense darkness of enmity and rancor, and that the Sun of Truth may shine in full and perfect effulgence.

Today, all the peoples of the world are indulging in self-interest and exert the utmost effort and endeavor to promote their own material interests. They are worshipping themselves and not the divine reality, nor the world of mankind. They seek diligently their own benefit and not the common weal. This is because they are captives of the world of nature and unaware of the divine teachings, of the bounty of the Kingdom and of the Sun of Truth. But ye, praise be to God, are at present especially favored with this bounty, have become of the chosen, have been informed of the heavenly instructions, have gained admittance into the Kingdom of God, have become the recipients of unbounded blessings and have been baptized with the Water of Life, with the fire of the love of God and with the Holy Spirit.

Strive, therefore, with heart and soul that ye become ignited candles in the assemblage of the world, glittering stars on the horizon of Truth and may become the cause of the propagation of the light of the Kingdom; in order that the world of humanity may be converted into a divine realm, the nether world may become the world of on high, the love of God and the mercy of the Lord may raise their canopy upon the apex of the world, human souls may become the waves of the ocean of truth, the world of humanity may grow into one blessed tree, the verses of oneness may be chanted and the melodies of sanctity may reach the Supreme Concourse.

Day and night I entreat and supplicate to the Kingdom of God and beg for

ye infinite assistance and confirmation. Do not take into consideration your own aptitudes and capacities, but fix your gaze on the consummate bounty, the divine bestowal and the power of the Holy Spirit—the power that converts the drop into a sea and the star into a sun.

Praise be to God, the hosts of the Supreme Concourse secure the victory and the power of the Kingdom is ready to assist and to support. Should ye at every instant unloosen the tongue in thanksgiving and gratitude, ye will not be able to discharge yourselves of the obligation of gratitude for these bestowals.

Consider: Eminent personages whose fame has spread all over the world shall, ere long, be exterminated as the result of their deprivation of this heavenly bounty; no name and no fame shall they leave behind, and of them no fruit and trace shall survive. But as the effulgences of the Sun of Truth have dawned forth upon ye and ye have attained everlasting life, ye shall shine and glitter forevermore from the horizon of existence.

His honor Peter was a fisherman and Mary Magdalene a peasant, but as they were specially favored with the blessings of His Holiness Christ, the horizon of their faith became illumined and down to the present day they are shining from the horizon of everlasting glory. At this station, merit and capacity are not to be considered; nay rather, the resplendent rays of the Sun of Truth, which have illumined these mirrors, must be taken into account.

Ye are inviting me to America. I am likewise longing to gaze at those illumined faces and converse and associate with those real friends. But the magnetic power which shall draw me to those shores is the union and harmony of the friends, their behavior and conduct in accordance with the teachings of God and the firmness of all in the Covenant and the Testament.

O Divine Providence! This assemblage is composed of Thy friends who are attracted to Thy beauty and are set ablaze by the fire of Thy love. Turn these souls into heavenly angels, resuscitate them through the breath of Thy Holy Spirit, grant them eloquent tongues and resolute hearts, bestow upon them heavenly power and merciful susceptibilities, cause them to become the promulgators of the oneness of mankind and the cause of love and concord in the world of humanity, so that the perilous darkness of ignorant prejudice may vanish through the light of the Sun of Truth, this dreary world may become illumined, this material realm may absorb the rays of the world of spirit, these different colors may merge into one color and the melody of praise may rise to the Kingdom of Thy sanctity.

Verily, Thou art the Omnipotent and the Almighty!

Upon ye be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, May 22d, 1919.)

Supplication to Abdul-Baha from the American friends

To our Beloved Abdul-Baha:—

We, thy humble servants in America, rejoice that the door of communication is at last open and we beg of God that it may ever remain so.

Unworthy are we, yet we supplicate thee, we beseech thee, if it be God's will, to turn thy blessed countenance toward us, that all the regions of the West, even as the East, may be quickened by thy glorious presence.

In the past thou didst promise us, in words creative of fulfillment, that, when the hearts of the friends were united, then again thou wouldst visit America.

Our hearts are united in incessant longing for thee, in complete dependence upon thy love and thy veriest command. May our overwhelming need of thee draw thee speedily to the West and to us, who greet thee in the sacred, wondrus name of El-Abha.

(Signed)

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Kate Kempner
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G. N. Clark
Mary B. Morrison
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(Wake Forest, W. Va.)
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Mrs. Brazeau
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Pauline Fisher
Mrs. Crinkshank
Dora Hummell

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Hattie J. Laughlin

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Milton Zim
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Eleanor P. Crane
Mary E. Crane
Howard Carpenter
Marion B. Carpenter
A. Elizabeth Carpenter

Santa Rosa, Cal.

Alice Griffith
Mrs. Grace Allison
Mamie L. O'Connor (Honolulu)
Johanna M. Storch
Leland A. Storch
Juanite Storch

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Dr. C. F. Lathrop
D. D. Babcock
Kenzo Toriken
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Hattie Periard
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Ghamar Lathrop
Mabel F. Geary
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Gloria Paula Baker

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A. Folger
Mrs. W. W. Monroe
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Benson W. Rutherford
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Roberta Balfour Thudichum
Carola Thudichum
Elra Howell
Mary McGaha
W. W. Monroe
Julius Albert Balfour

Wilcox, Ariz.

Alletta B. Martin
Geo. E. Witte

Howard C. Ives
Mariam Haney
Paul Haney

Post Card from Shoghi Rabbani

Acca, Palestine,
June 11, 1919.

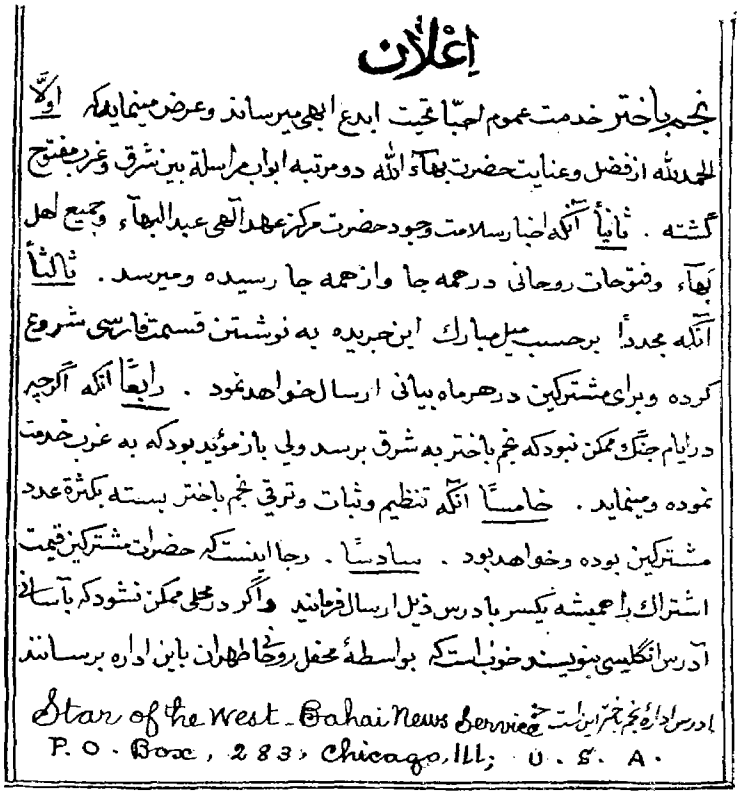
To Dr. Zia M. Bagdadi, Chicago,

Dear brother:

. . . . A general Tablet, remarkable and detailed, has been revealed for the friends and maid-servants of God throughout the United States and Canada. It has been dispatched. I am enclosing the supplication of over 1000 American friends. Their names have been sent with the Tablet. Abdul-Baha ordered me to write to you concerning this important, momentous question. Publish in the Persian and English columns of the STAR OF THE WEST the Persian and English texts of the enclosed supplication. Then publish all the names one by one and after that publish the general Tablet in Persian as well as in English, all in the same copy of the STAR, no matter how voluminous it may become. Then send at least a couple of copies to every province in Persia, addressed to Bahai Assemblies or individuals. Also send at least one copy of the convention photo to each province of Persia, that all Persian Bahais may see what miracles have been wrought, what achievements have been made, what victories have been won, what a universal, a simultaneous response to the trumpet call of service has taken hold of the western friends. This is the Beloved's command, fulfill it. . . .

Ever yours affectionately,

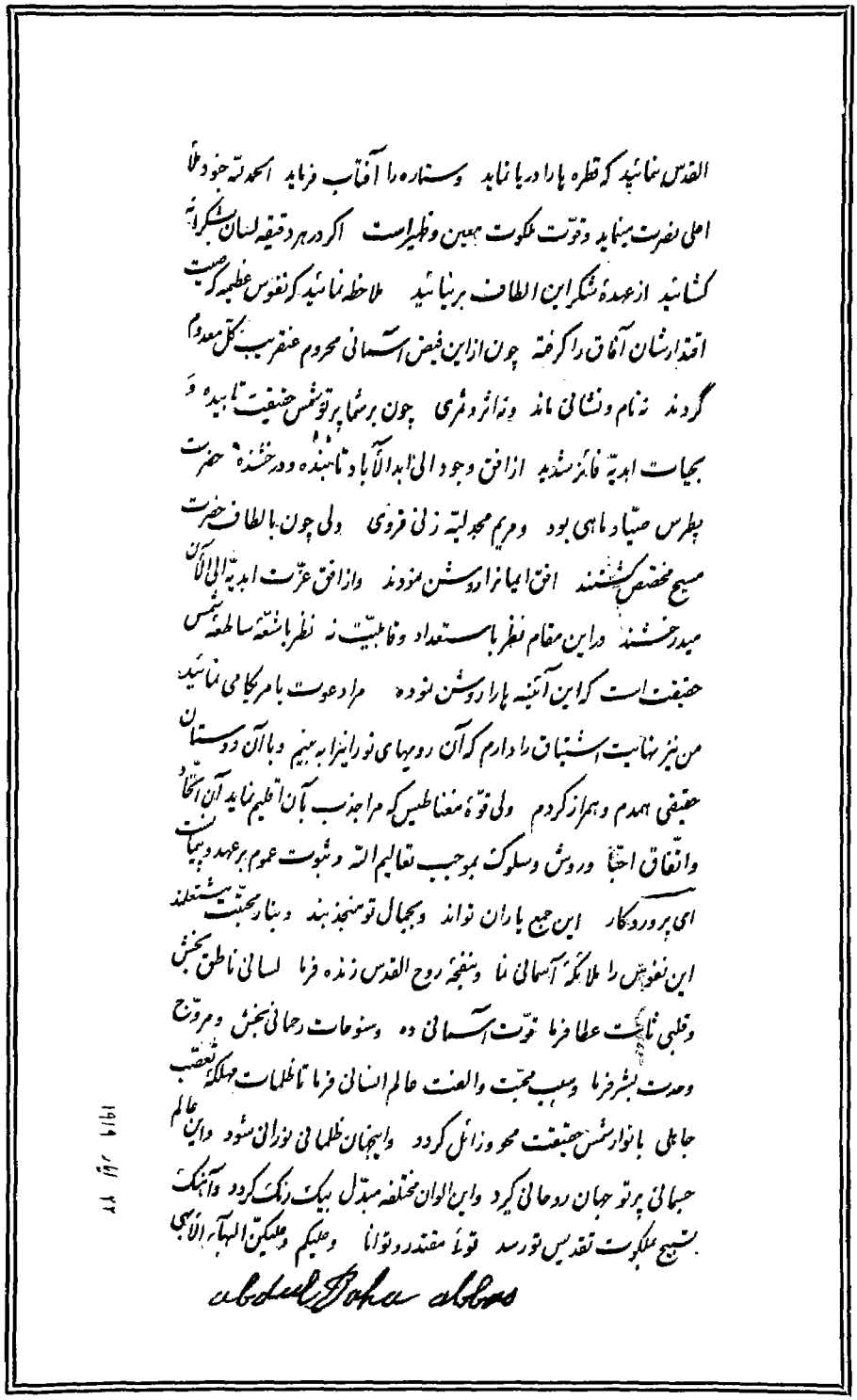
Shoghi.



اعلان

نجم باختر خدمت عموم احبا تحیت ابدع ابهی میرساند وعرض مینماید که اولاً
الحمدلله از فضل وعنایت حضرت بهاء الله دو مرتبه ابواب مراسلة بین شرق وغرب مفتح
گشته . ثانیاً انکه اخبار سلامت وجود حضرت مرکز عهد الهی عبد البهاء وجمیع اهل
بهاء وفتوحات روحانی در همه جا واز همه جا رسیده ومیرسد . ثالثاً
انکه مجدداً برحسب میل مبارک این جریده به نوشتن قسمت فارسی شروع
کرده وبرای مشترکین در هر ماه بیانی ارسال خواهد نمود . رابعاً انکه اگرچه
در ایام جنگ ممکن نبود که نجم باختر به شرق برسد ولی باز مؤید بود که به غرب خدمت
نموده ومینماید . خامساً انکه تنظیم وثبات وترقی نجم باختر بسته بکثرة عدد
مشترکین بوده وخواهد بود . سادساً . رجا اینست که حضرات مشترکین قیمت
اشتراک را همیشه یکسر باد رس ذیل ارسال فرمایند واگر در محلی ممکن نشود که بآسانی
آدرس انگلیسی بنویسند خوبست که بواسطهٔ محفل روحانی طهران باین اداره برسانند

ادرس اداره نجم باختر ایالت Star of the West - Bahai News Service
P. O. Box, 283, Chicago, Ill., U. S. A.



Facsimile of recent Tablet to the American friends.

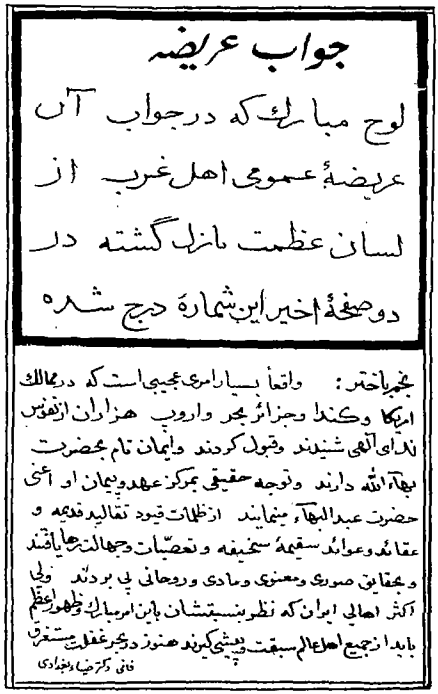
شبکاغو بواسطهٔ جناب مستر ومیس شفلر علیهما بهآء الله الابهی

ابناء وبنات ملکوت احبای الهی واماء رحمن علیهم وعلیهن البهآء الابهی

هوالله

ای ثابتان برعهد وپیمان نامهٔ شما رسید ونامهای مبارک شما یک یک ملاحظه گردید مضمون نامه الهامات غیبی بود وفیوضات لاریبی زیرا دلالت بروحدت احبا والفت وانجذاب قلوب جمیع بود امروز اعظم مواهب الهیه اتحاد واتفاق احباست تا این اتحاد واتفاق سبب ترویج وحدت عالم انسانی گردد وجهان از این ظلمت شدید بغض وعدوان رهائی یابد وشمس حقیقت بنهایت اشراق بتابد امروز جمیع طوائف عالم بخودپرستی مشغول نهایت سعی وکوشش مینمایند که منافع ناسوتی خویش را ترویج نمایند خود را میپرستند نه ذات الهی را وزعالم انسانرا منفعت خویش میطلبند نه منفعت عمومی را واین سبب آنست که اسیر عالم طبیعتند واز تعالیم الهی وفیض ملکوتی وانوار شمس حقیقت بیخبر حال شما الحمدلله باین موهبت اختصاص یافته اید واز مختارین گشته اید وبر تعالیم آسمانی اطلاع یافته اید ودر ملکوت الله شده اید ومظاهر الطاف بیپایان گشته اید بآب حیات ونار محبة الله وروح القدس تعمید یافته اید پس بجان ودل بکوشید که انجمن عالم را شعلهای روشن شوید وافق حقیقت را ستاره های درخشنده گردید وسبب انتشار انوار ملکوت شوید تا عالم انسانی عالم الهی گردد وجهان ناسوت آئینهٔ جهان لاهوت شود محبت الهیه ورحمت ربانیه در قلب عالم شعله برافروزد ونفوس بشر امواج بحر حقیقت گردند وعالم انسانی بگلشن مبارکه شود آیات توحید ترنم کردد وآهنگ تقدیس ببلأ اعلی رسد من شب وروز تضرع وابتهال بملکوت الهی نمایم وشما را تأیید وتوفیق نامتناهی طلبم نظر بقابلیت واستعداد خود ننمائید نظر بفیض کلی وموهبت الهی وقوت روح

Facsimile of recent Tablet to the American friends.

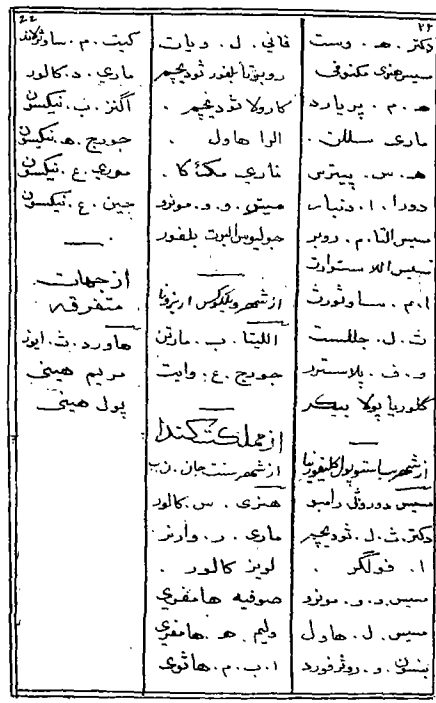

جواب عریضه

لوح مبارك كه درجواب آن

عريضهٔ عمومی اهل غرب از

لسان عظمت نازل گشته در

دو صفحهٔ اخير اين شمارهٔ درج شده



Outline of how Supplication was drafted

By Carl Scheffler

The greatest difficulty and hardship endured by the Bahais of America during the great war was their deprivation of means of communication with their beloved Abdul-Baha. Notwithstanding the keen realization by the firm believers of his spiritual presence in our midst to guide and protect, this physical cutting off was a really terrible experience in the work of the Cause, so that when the first wonderful reports about His Excellency came to us—the word cabled by the British Government to the Embassy here in America, telling us of him,—it was as though all clouds of trouble were rolling away and the warmth of the sunlight was again quickening our poor bodies. One heard immediately on all sides the hope expressed that we might once again be blessed by his holy presence in our midst. At the Feast held October 16, 1918, at the home of Mr. and Mrs. Leo Perron, Chicago, this hope expressed itself in action. It was decided to write a supplication to Abdul-Baha asking him to come, and at the next meeting of the House of Spirituality the members suggested that all of the friends in the country surely would join us in this great matter, and the secretary was instructed to address all the assemblies and lay the matter before them. The supplication was drafted by Miss Jean Masson, assisted by a committee from the House. All of the signatures were not received until several weeks had passed, so that in the early part of January the whole document was sent to Acca.

سیس انا فیچ .	هلین ناش .	ما جدلین ثملت
نتی ناش .	هوراس ناش .	روسیلا . و . هالدمن
ل . ب ناش	هاریت . ا . رعی	لیم . ث . هالدمن
دینگ . ا . هانت	سیس . ك . ا . هریس	سیس لین وایسنر
فلورنس . م . تنی	ولیم ادیسون	سیس ای . س بیلم
ب . ن . یومن	سترومیس . هـ . ع . ید	سیس لینت ولگدام
الیزابت گور	کورا . م . اومالی	سیس انا هیر .
کیت . ع . اورست	کیت . ل . هوینی	سیس السا . و . یت
لاودن . ع . اورست	هلین . ل . هوینی	لاتی هریس .
ع . ب . راب	ج . د . بوکانان	ولیم . و . وید .
تایلر . م . راب	نویل هولن .	ایث . و . وید .
اما هارمون	السی بدکلی	ثرلو . هـ . وید .
انی . ج . ستوارت	سیس جوزفین بدکلی	صوفیه انگلهورن
نانیا . ع . وود .	دورا شمیدت .	البرت اولسون
کورطس ث . واس	لوئی هللر .	ج . هـ . برادفورد
سترومیس . و . دنغه	سیس گیلام .	سیس . د . ت . ویتس
تام ناش .	انا اخینبرگر	لیویا ریچ .
جان ناش .	لویز لورانج	البرت اولسون
سیلیا ناش .	سیس جان اخولس	نتی تیلور کلوب
کنیت ناش .	جانت اخولس	جودج . هـ . بنجامین

سیس لیونغ چ رایدر	ماریانت کوپر	و . م . کلایڤن
فلورنس کلینك .	سیس فلورنس بروون	سیس هاریت . م . بکلاین
هنري کلینك .	ماستر دونالد بروون	اداي . چاندلر
جوزفین گروس	لوسیلا بروت	ولفرد کلاین
سیس هلین . ب . لیتفد	میبل . ف . سانکی	ا . ب . کلاین
الیشا . د . شو .	ویلبر . ع . تایس	سیس سیتی . س . چاندلر
سیس تایلر . ع . موریس	سیس کاترین سانکی	سیس لنیز . ث . کوپلند
ا . م . موریس	جینت . ع . هریسون	سیس هایزل . س . هوکینس
ایزابیل مانسون	ث . م . پال .	چانلر هوکینس
ویلفرد . پ . هانچ	بیجو . س . ستروم	حسین هوکینس
سیس بب . ماتسون	سیس ایتي بلوم .	ج . هوکینس
ج . د . ماتسون	سیس میلدرد کوکاي	فلورنس . ل . کمبل
سیس . ل . م . بوللوك	سیس . پ . ف . نوردیك	بسو پارسونز
مارتا . ا . بوللوك	ج . واش ماتسون	سیس روث ولورتون
ت . و . ماتسون	ف . لورن ماتسون	سیرلي فرانسیس لین
ت . ل . ماتسون	سیس کارولین هریمیك	لولو والباك
سیس پرل دوبویس	سیس لوئي . ب . سمرز	البس . ب . اوین
سیس فریدا کوپر .	سیس فریدا پول .	سیس کوردي کلاین
پ . ل . کوپر .	سیس البس ج . وارد	والتر . هـ . کلاین
الیانور کوپر .	سیس نرسیا پرودت	فرانسس کلاین

البس . پ . بنجامین	سیس هلین تلدج .	
ژیوڤ ادیسون	تایلر ستوبن بولاند	
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از ایالات جنوبی امریکا

از شهر لیکلاند فلوریدا

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از شهر واشنگتن . د . ث .

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نانکا وود وارد
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میس استیر رتل .

از شهر شیکاغو ایلینوی

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مي مي کولمن .
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شمارهٔ ۸ اول ماه اوگست سنه ۱۹۱۹ میلادی موافق ۱۲ ماه ذی القعده سنه ۱۳۳۷ هجری

عریضه

سواد ترجمهٔ عریضه ایست که جمعی غفیری از بهائیان امریکا و کندا و جزائر بحر بهر ساحت اقدس حضرت عبدالبهاء تقدیم نمودند .

محبوب ما عبدالبهاء

ما بندگان خاضع تو در امریکا مسروریم که ابواب مراسلة باز شده و از خدا میطلبیم که همیشه اینطور بماند .

هرچند ما قابل نیستیم ولی رجا و استدعا داریم که اگر ارادهٔ حق باشد طلعت مبارک توجه بما بشود تا اینکه ممالک غرب مانند شرق از وجود مبارک مهتز گردد و گذشته بما وعده فرمودی بکلماتی که خیلی مصداق دارد که چون قلوب دوستان متحد شوند دو مرتبه بامریکا تشریف خواهی آورد حال قلوب ما مشتاق و در این آرزو متحد و بر محبت و اوامر تو متکل . انشاءالله این احتیاج ضروری ما سبب شود که تو بزودی بغرب آیی تا ما باسم اقدس اعظم ابهی تو را خوش آمد گوئیم

در ۲۶ ماه نومبر تحریر نموده در شکاگو و در ماه جانوری سنه ۱۹۱۹ ارسال حضور گشته



حضرت عبدالبهاء عباس

این عکس مبارک در دوم ماه دسمبر سنه ۱۹۱۲ در شهر نیویورک گرفته شده

His Holiness Abdul-Baha Abbas

This Blessed Picture was taken in New-York city, Dec. 2nd 1912

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بخاتر

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شیکاغو امریکا

فهرست مندرجات

۱ . عکس مبارک حضرت عبدالبهاء

۲ . سواد ترجمه عریضه ایست که بیشتر از هزار و پانصد نفر از بهائیان امریکا و کندا و جزائر بحر امضا کردند و به حیفا فرستادند

۳ . لوح مبارک جواب این عریضهٔ عمومی اهل غرب .

۴ . اعلان ذیل برای عموم حضرات مشترکین

شمارهٔ ۸ ماه اسماء سنه ۷۵

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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EVERY CENTURY has its own ideals which in accord with that century, is confirmed. In this illumined era, that which is confirmed is the Oneness of the World of Humanity. Every soul who serves this Oneness undoubtedly will be assisted.

—ABDUL-BAHA.

(See Tablet, page 185.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Kamal 1, 75 (August 20, 1919) No. 9

The Power of the Influence of Baha'o'llah

Address by DR. FREDERICK W. D'EVELYN of San Francisco, delivered at the Fourth Session of the Bahai Congress at Hotel McAlpin, New York City, Monday afternoon, April 28th, 1919. Stenographically reported.

"HE IS GOD!" The Chairman has referred to the fact that I am from the West, and I am pleasantly reminded of that by the presence of our veteran and esteemed colleague, Mrs. Ford. The last time that we sat together upon the same platform was that never-to-be-forgotten, morning when, under the auspices of the Panama-Pacific Exposition, as the morning sun was driving away the clouds and the mists from the portals of the Golden Gate, heralding the advent of a new dawn, so the Nazareth, the Bethlehem of the old dispensation, gave place to the Sun of today, the City of Noor, of the new Covenant, on that morning quickened into being and into existence under the guidance of Abdul-Baha. In magnifying his commands he had revealed to us a secret of greatness and the first Bahai Congress became a reality, an instrument of God's purpose. Its potency will be measured only in eternity. To the man in the street the culminating success of the modern newspaper is the headlines, and in the few minutes that have been allotted to me I am going to talk to you in headlines, and lest I be misunderstood, I am going to tell you the things that you know.

Today, we are told, the world of humanity is inadvertent. We realize it is at variance. Today no nation, no people are confident and at ease, because confidence and security have passed away from the world of humanity. Presidents, kings, labor, capital, subjects—are all in danger. The need of a collective center, where these differences may be annulled and the oneness of unity be established, is as urgent as it is evident. In the world of divinity, quality and identity are inseparable. No duality; absolute oneness. The power and influence of BAHA'O'LLAH are divine entities, inseparable, the perfection of unity. The perfection of unity vocalized, materialized, is the Bahai Massage, and the Bahai Message is the need of the world today. When you hear this acclaim for the first time it would be very human, it would be pardonable, if a certain measure of unbidden resentment arose within you, born into being by the very assurance of the statement and by the alleged comprehensiveness of the claim. That claim is specific rather than elaborate; it is centripetal rather than diffuse. It at one and the same time breaks down barriers, for to it they are non-existent, and overcomes difficulties; because in the onward progress of its triumph they are non-retarding. In its appeal to humanity it concedes a universality that makes all the world kin. If we were asked to classify, to align the Bahai Message with some

of the great historical pronouncements of the world, we should speak of it as the Declaration of Independence.

Today in the school houses, in the halls of council, in the chambers of congress, rarely indeed are the echoes of the utterances of the great father of our country silent. Today if you pick up a dozen of the leading newspapers, the possibility is that ten of them would be again repeating his wonderful warnings against "entangling alliances." Thus contrasted, thus aligned, the Bahai Message becomes an ordinance of the most supreme inner significance, for its pronouncement is "Take ye heed, beware ye of entangling limitations."

Think, think of a God's message so curtailed, so foreshortened, that any of His entities fall outside of its boundaries unreached, unsurrounded, unincluded. Such a message would not be comforting, would not be assuring. It would not be Godlike. It would not be glorious, and it could not be Bahai.

A few days ago I read in one of the London newspapers an article on literature, written by a special writer, in which he said, amongst other things, "The most read of the recent books is the Encyclopedia of Religion and Ethics, a work of twelve volumes, ten already published." A holy father just returned from Rome, was present at the interview, and he added: "Yes, and there is no book today more frequently consulted in the Vatican than the one you have just mentioned." If I were permitted to write into that, "the greatest recent book," a definition of the Bahai Message, I think I would write, "The Most Great Consummation of all God's relationship, plans and purposes bestowed upon humanity since that day when in the beginning the Word was God." Thus is it the Alpha and the Omega.

A few moments ago we spoke about the world being at variance. It might seem a disconnected sequel to claim these are victorious days, these are triumphant days. *This is the cycle of deeds,*—not of words, and deeds proclaim the station of the doer. Abdul-Baha says: "Yes, these are great days, the time of the end has come, the doors of the Kingdom are open, the Supreme Concourse is descending to assist all." Yes, these are great days, for back to memory, back to recognition, back to acceptance, is coming the fact that man is not merely the output of a system, nor the by-product of a community, but is a God-created, a God-claimed entity. The Bahai teachings say, the honor and the glory of man consists in the fact that amongst the beings he is the dawning place of righteousness, and adds Yes, and with divine assistance, the peace, welfare and prosperity of the world of humanity are in his hands. The Bahai Message does not tell us that all men are equal, but it tells us that the crown of humanity rests upon all alike. This Message, the incarnate power and influence of BAHA'O'LLAH, affirms that the birthmark, the reality of man is the Throne of Divinity. The Manifestation of today is not an accident; is not a coincidence; is not merely history;—it is the voice and the will of God, the meaning and the entity of God. Ethically it is the spiritual complement to the material development of mankind today. I say it with the conviction of every fibre of my being, that it is a normal thing, that it is a logical thing, that it is a fair-play thing, and with all the awe and the veneration that my soul is capable of, I say God could not, God would not, God dare not, deny to that thing which He says is "the dawning place of righteousness," nay, would not deny to him the opportunity of ascending to a spiritual height complementary and coequal with his permitted material development. The power and the influence of BAHA'O'LLAH will make this mundane sphere of ours the great arena in which this chosen thing of God, this thing *man,*—all other teachings, all other dogmas, all other predictions or

doubts to the contrary,—in station become the dawning place of righteousness, will attain to the victory over the city of the hearts, and will confirm and conform to the created innateness of his birthmark, his inseparable possession of "reality." The clear judgment must consider the obligation for the fulfillment of these promises. Mankind of necessity must reach the loftiest destination, the exalted grade, the supreme station—chosen for him by his Creator "in whose grasp is the kingdom of destiny and the power of execution." This is the cycle of that confirmation, the uncompromising consummation of the oneness of the world of humanity.

Look at these times and seasons. Years are no longer of equal measure. A day may mean more than a year and a flash more than a day. It is not exaggerated to say that anything can take place in the spiritual life of man today. Consider for a moment the important values attached to material speed and nearness, the physical values of speed and nearness today. Our God is marching on,—and, the question is where is humanity, ahead, abreast or in the rear? That is the most vital question for whom? For you, as an individual; for you as individuals coalesced into the masses. Our God is marching on. Where is humanity? That supreme guidance which our teachers are looking for, our guides seeking after, our congressmen yearning for, that Supreme guidance which in their limitation they term "statesmanship." Statesmanship, the greatest good for the greatest number. What is statesmanship in its essence, in its final analysis? What is it? Is it not merely the harmonizing of the spiritual movement of the age? If that movement, that spirit, is unknown, is uninterpreted, unreceived, where can be the statesmanship, where can be the efficiency, where can be the standardization? Our God is marching on, while mankind is standing afar off, aloof, because our guides have not interpreted the spiritual movement of this age. The power and the influence of BAHA'O'LLAH, the Bahai Message, in its potency, in its universality, in its domination, is the ally of the God that is marching on, the God that is doing great things. Yes, the Bahai Message, the power and the influence of BAHA'O'LLAH, the manifestation of today, is just this, *it is God's ways, God's means,* whereby humanity can come abreast with a God that is marching on, with a God who is fulfilling His promises, with a God who is completing His purposes. Therefore, we ask you, acquaint yourself with its teachings. Investigate its principles, exchange your ignorance for its knowledge, your weakness for its strength, your invalidism for its potency, your blindness for its illumination. You see that beautiful invention (pointing to a light filter installed upon the platform)—an unique thing, a helpful thing, but its sun, its rays, will not put the gold on the wheat, the red on the cherry, or the blush on the peach. It is a mere twilight,—twilight even as the twilight of orthodoxy, the reflection of a sun that is not. The power and the influence of BAHA'O'LLAH is the full orbed sun of today that gives to the seasons their quickening and to mankind his fruitage. *There is no power,* no power, save the power and influence of BAHA'O'LLAH concreted into the Bahai Message, the will and the Word of God; there is no power today save that power that can bring together beneath the same tree the hearts and the minds of the world of humanity. It is the motive power in all things; it is the mover of souls; it is the governor and the controller of the world of humanity. Be ye illumined with the light of today, don't put light filters over your soul and be shaded by the nether gloom of yesterday.

The power and influence of BAHA'O'LLAH is the zenith sun of today, the consummation of all God's relationships, from way back when the Word was in the beginning, when the Word was God,

until this hour, the time of the end. The glory and the honor of man consists in the fact that amongst the beings he is the dawning place of righteousness. The power and the influence of BAHA'O'LLAH has come to the world in this most great cycle, asking you to come back and claim your birthright, the birthright God gave you, the birthright man cannot take from you. Come back! Be illumined with the light of today and turn your sight into yourself and see that claimant standing within you, glorious, mighty and supreme!

The power and the influence of BAHA'O'LLAH, the Bahai Message, are just God's ways and God's means whereby humanity today can come abreast with a God who is marching on. "Blessed are those who attain."

Allah'o'Abha!

To Live the Life

Address by MARY HANFORD FORD, at the Fourth Session of the Bahai Congress, at Hotel McAlpin, New York City, Monday afternoon, April 28, 1919. Stenographically reported.

I FEEL very happy to be here this afternoon, and very humble in following the eloquent words of Dr. D'Evelyn, and as I stand here, it seems to me that perhaps it is my mission today, a very simple thing and yet a necessary thing, to follow very slightly and very superficially some of those lines in which Abdul-Baha has, we might say, taught us how we can catch up with God. Dr. D'Evelyn has been telling us of the supreme message which has been given to us, of its grandeur, of its magnificence, of its supremacy, and it seems as if ever since Abdul-Baha had begun to talk to us, he has been trying to tell us how we can catch up with that message, what we can do to lift ourselves out of personalities and into entity, out of animalism and into spirituality, out of that self-indulgence which is the curse of the natural man and into that superb effort which is the acme and attainment of the spiritual man.

And so, if I can tell you, very simply, this afternoon, just a few of the lines which Abdul-Baha has pointed out to us in that way, I shall be very happy. And one of them it makes me very glad to speak because it gives me the opportunity to say to you just a bit of some of those wonderful words which Abdul-Baha has recently been sending across the continent and across the ocean. You know, we are living in such an astounding day of tumult and endeavor, a day when all the old world is so absolutely falling to pieces that sometimes we are in despair, sometimes we say how can any great edifice ever lift its head out of this ruin and catch the light of the sun once more? Now and again these words of Abdul-Baha come to us across the ocean and across the continent and give us hope because they always practically point out a direct pathway which we must follow to attain this end. It is a pathway always along certain lines and always, on the other hand, inclusive of that great realm that is described by that little word *conduct,* the one word that we are most prone to forget in our march towards spiritual attainment and supremacy. And so I want to read these words of Abdul-Baha, which have been recently received by a friend in New York.

He says: "No doubt had the world of women wielded sufficient prestige, the conflagration of this war would not have set the world aflame. If the mass of women in Europe and of those in America had been enfranchised throughout all the state undoubtedly they would not agree to war. At present this war has made millions of children fatherless and millions of fathers and mothers destitute of sons; this war has snatched

from pitiable sisters their brethren, this war has turned millions of women into widows and destitute of husbands, this war has made cities desolate, this war has made the very foundations of mankind quake and quiver. If in future, women, like unto men; are given the franchise, assuredly they shall prevent the occurrence of war; whereas, otherwise the matter will be difficult. Man is sanguinary and even worse than devouring beasts. Of what use is exhortation and to what amounts admonition? A mighty power is necessary in order to make an effective opposition, otherwise it will be exceedingly difficult. I pray God that the world of women may be assisted and confirmed for their purpose is universal peace."

You know how it is yourself in this new era in which we are living; how difficult we find our situation everywhere. For instance, here is the man of the old order who nevertheless has been endowed with new ideas and he has to have a little struggle with himself when instead of handing out to his wife the customary quarter for bread and tea, he is obliged to say, "My dear, my bank account is open to you," and then accept with humility the number of checks which pour in for cashing, as a result of the new and inexperienced liberty which this woman is enjoying. And on the other hand, you know, it seems a little queer to the new woman who has submitted always and whose grandmothers have submitted always, to begin suddenly to realize what it means to not only boss the household but boss the head of the household as well (laughter)—frequently realizing that unless she bosses the head of the household the household will go to the demnition bow-wows, so to speak (laughter). And you know what BAHA'O'LLAH says to us about the world of the past, about the world of the present; that it is a world of animalism, a world of cruelty, a world of self-indulgence, and that he says also this world of the past has been governed by force. That day has ended. The world of the future is to be governed by love. The world of the future is to be ruled by the spirit, not by the arm of law, even in the old sense, but by that new and wonderful knowledge of our nearness to that heavenly source of light which alone can give us wisdom and alone can carry us to the acme of our success and attainment in this world.

Look at it, this question of man and woman, from the point of view of the ideal which Abdul-Baha offers to us.

Man is the objective side of existence. Man is the objective actor in existence. He is the individual who does things outwardly. And what is woman? Woman is the subjective element in existence. While man is the fighting one, woman is the praying one. While man wields all the material forces of existence into the forms which he chooses, woman waits and listens for the pattern to be given through which those forces and into which those forces may be moulded. Always in the past the world has been dominated only by the objective side of its existent power. Is it any wonder we have had wars? Is it any wonder we have had inharmony after inharmony and injustice after injustice, and that again and again, in the eras of our history, we have had to confess that we have completely forgotten God?

And now suddenly what does Abdul-Baha say to us: That henceforth women are to be equal in franchise with the men, that women are to be equal in power with the men, that women are to sit in our council halls and women are to be recognized as our counselors. Why? They are the element of love. They are the element of creation, they are the medium through which God speaks to the world. And do you not stop in reverence and fold your hands in prayer as you gaze forward and

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STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA'O'LLAH—May my life be a ransom to you!

. . . . Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

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Southern States: JOSEPH H. HANNEN. *Dominion of Canada*: MAY MAXWELL.
Central States: ALBERT VAIL, CARL SCHEFFLER.
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Recent Tablets from Abdul-Baha to American Bahais

MRS. BROOKER

To the maid-servant of God, Mrs. Brooker, Akron, Ohio—Upon her be BAHA-'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

The letter thou hadst written on January 22nd, 1919, was received. Praise thou the Lord, that thou hast been ushered into the divine Kingdom as one of the chosen people of God and the light of guidance hath been reflected upon thy pure heart like unto a light which is ignited in a lamp and a candle which bestows light to a gathering; thou hast organized a meeting and hast been engaged in the promulgation of divine teachings.

Rest thou assured that divine confirmations shall reach (thee) and heavenly cohorts shall assure (thee) the victory and that thyself and thy respected husband shall attain unto everlasting life and shall serve the oneness of the world of humanity, and shall bring together other souls under the shade of the pavilion of the Kingdom.

At present engage in service and you will have permission to present yourself.

Convey longing greeting to Mr. Russell Brooker and tell him: "Praise the Lord, for He hath flung open to thy face the doors of Solomon's wisdom, and pray God that He may bestow upon thee an everlasting sovereignty, for Solomon's kingship was ephemeral, it passed away and did not remain forever, while the sovereignty of the love of God is perpetual and endless. I hope that thou mayest sit on this throne and that is firmness and steadfastness in the love of God."

As to thy new business, the former trade. . . . is the cause of thy comfort. The new business will engage greatly your mind. It is advisable for thee to engage in the previous trade and devote the rest of your time to spiritual matters.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA-ABBAS.

(Translated by Shoghie Rabbani, March 30th, 1919, house of Abdul-Baha, Haifa, Palestine.)

DR. OLIVE G. COUCH

To her honor, Dr. Olive G. Couch, New York City—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou attracted to the Kingdom of God!

Thy letter dated January 31st, 1919, was received. Although I am bodily far and remote, yet in spirit I associate and am intimate with you. Do not be grieved. Divine beatitude is thy possession and divine glad-tidings abide with thee. This bliss and gladness is not followed by grief and this illumination leaves no room for darkness.

At present engage in service to the Kingdom of God. Whenever the ways will be opened and the means will be fully provided by which thou mayest travel in perfect comfort and ease then thou hast permission to present thyself.

Convey my greeting to Mrs. Beede. It was a long time that the (holy) leaves were awaiting the receipt of her news, but so far no letter has been received from her. But now that you have informed us of her news the whole family has been made grateful.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghie Rabbani, March 30th, 1919, house of Abdul-Baha, Haifa, Palestine.)

WILL LEVINGTON COMFORT.

To his honor Will Levington Comfort, through Shahnaz Waite—Upon him be Baha-El-Abha!

He Is God!

O thou son of the Kingdom!

Praise be to God, that like unto a torch thou hast been ignited, and like unto a star thou hast shone. This light is the light of reality, which is divine guidance, and not a material one. It is a heavenly lamp and not an earthly one which, although it reveals objects, yet it does not discover and comprehend them, i. e., it is unaware of the world of things, and simply reveals them to the eye; while on the other hand, the light of Truth both reveals and discovers objects and does moreover comprehend them.

Praise be to God that thou hast attained to such a light.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, March 15, 1919. Home of Abdul-Baha, Haifa, Palestine.)

SHANAZ KHANUM.

To the maid-servant of God, Shanaz Khanum, Los Angeles, California—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou revered maid-servant of God!

Thy letter from Los Angeles was received. Thank divine Providence that thou hast been assisted in service and hast been the cause of the promulgation of the oneness of the world of humanity.

Not until the darkness of differences among men is dissipated with the pavilion of unity cast its shadow over all regions; otherwise rest and composure, peace and universal reconciliation are unachievable. This illumined age necessitates its fulfillment.

Every century has its own ideal which, in accord with that century, is confirmed. In this illumined era, that which is

confirmed is the oneness of the world of humanity. Every soul who serves this oneness undoubtedly will be assisted.

I hope that in the Assemblies thou mayest sing praises with a sweet melody and become the cause of joy and gladness to all.

Upon thee be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, December 30, 1918. Haifa, Palestine.)

To Live the Life

(Continued from page 183)

realize what that world may become when the objective side of existence has put its hands firmly into that of the subjective side of existence and both reverently and lovingly are looking to that divine Source from which alone our wisdom can arrive to us? That is what Abdul-Baha means when he says that women will prevent war. It is that woman knowing in the soul of her infinite patience, what is the divine ideal to which mankind may attain, waits patiently for its consummation and is never willing to hurry it by the crudity and the coarseness of force, and so in that world which is stretching before us through all its tumult, through all its anguish, through all its anger, there is coming this new presence of patience, this new presence of love which will wait, this new presence of kindliness which will not criticize, and that is to make itself present in the world through this franchise which is given everywhere to womankind, through this council which is granted to womankind, through this freedom and this equality of comradeship which henceforth will guard and guide not only the fortunes of the world collectively, but, thank heaven, the individual fortunes of the individual man and woman who are united to consummate the life of this world. I know you have thought of the meaning of that wonderful little word, conduct, and how it applies to your life, how it applies to mine, of how it is the silver thread marking the path along which we finally reach the little haven of rest and of comfort whence we can look back and survey the anguish of the path which we have pursued because it is through conduct that we attain intuition, it is through conduct that we obtain self control, it is through conduct that we are enabled at last to stand off and look at ourselves and realize what beastly things we have been in the past which is so near us, because we may theorize and we may prophesy all that we can, and we may read holy books and we may commit them to memory, we may have every text at our tongue's end, and if we have not stopped to say, "What did I do yesterday? How did I hurt my friend? How did I forget that wonderful law which Abdul-Baha has given us as the Golden Rule of this day and the coming day?"—"*Be not a cause of grief to anyone*"—it is all in vain.

Be not a cause of grief to anyone. There is so much grief in this world. There is so much anguish that we cannot escape. There is so much sorrow that we cannot avoid that presently, after we have begun to realize it, and after our own heart perhaps has been burned to ashes, there is a spark left which says to us, "At least you can do this thing, you can live in your corner of the world so that no one in that corner of the world suffers from your act or word. You can do that." And what would become of us if all the world would do that? What would become of the universe if every one were doing that? Living in his corner of the world so that no other suffer through him; so that no other had a moment of grief or an added anguish because he stood there in that place?

I think often as I look forward to the future and the day when I lay my head down for its final sleep in this world and I hope its lovely awakening in the next world, I may be able to look back and say at least, in the last days of my life I remembered that I was careful not to grieve those who were next to me. I was careful to spread love as fully and as freely as possible in my passage of life. And you know that is concerned in this word conduct. That is concerned in this word service, in the word that is constantly on the lips of Abdul-Baha and which he is not willing to use just as service, but which he turns again and again into that more powerful word of *servitude,* which some of us come to know very well. Indeed, in these days of our existence that word servitude which imprisons us until the fleshly desire has fallen away from us, the desire for domination, the desire for supremacy, the desire to be the chief one in any place, is our salvation. And presently, when our servitude has been long and has been harsh and has been very severe, until our limbs are torn with the chains that bind us, what has happened to us? Why, a strange freedom has come, in which light blazes about us and fragrance is in our nostrils and a heavenly voice sounds through our ears, saying, "My beloved servant, thou hast done well." When you hear that voice, you know what happens to us, because it has happened to you many times. You know that you say to yourself, "Let the servitude be doubled, let it even never end, so that I may hear again those wonderful and lovely words that concern not my life here alone but all the everlasting life that stretches forever beyond us and is so different from this one, that when we have once had the tiniest glimpse of it everything in this life must necessarily fall into complete insignificance."

There is a beautiful story that Abdul-Baha tells us in his book *The Mysterious Forces of Civilization.* It is a wonderful story and an eloquent story, a universal story, as are all the stories which Abdul-Baha tells us, and he tells of how a king in Arabia was like many kings, given to satisfaction of his impulses and his appetites, and one day, satisfying his appetite, he fell desperately drunk, so not knowing what he did, suddenly commanded the execution of two men that he loved best in the world, and, because his word was law, his command was obeyed immediately, and the heads of his faithful servants were stricken off. In the morning when he realized how faithfully the commands of his obdurate and unobstructed will had been fulfilled, in that morning his soul could not contain the anguish that possessed him at his own wretched conduct, and so, out of ignorance and out of his stupidity, he issued another decree even worse than the first one. He said, "I will build me two houses and on the anniversary of the death of these two men whom I have slain I will sit between these two houses and whoever comes to me on one side shall be slain in memory of those whom I slew ignorantly, and whoever comes to me on the other side shall be granted the desire of his heart." So it happened that the king in traveling about the world had a most lovely and beautiful experience, because that is the grace of heaven to us, you know, that in the height of our foolishness, and of our self-indulgence, the refreshing draughts of divine ichor fall into our parched lips, and we know we are not forgotten of heaven. So he came hunting alone and forlorn, and having lost his companions, he arrived at the house of a poor sheik of the desert, who had little in his place to eat, but who received the king with the hospitality which was his habit, and seating him at his table he said to his wife, "See the little kid that we have, although it is the last one, kill it and prepare it and bring it to our guest, everything that we have." So they put it all before him on the simple

table, and the king ate there with greater joy, with greater gladness, than he had ever known. Wishing to reward that kindness, as he left, he said to his host, "Come to me any time you are in trouble and I will grant you any wish that you make to me. I am at your command; my realm is at your service." So he went back to his home, but remembered that table, that hour; he could not forget it. Then by sad fate, there were a couple of years when the harvest failed, when poverty doubled, poverty struck this son of the desert, who was in reality a son of God, and his wife said to him, "What shall we do, we have nothing to eat," and he replied, "I will now go to the king, I will ask for the fulfillment of his promise and he will save us."

So, getting on the back of his horse, he flew across the desert, seeking the king, seeking salvation, and came upon the wrong side of the pathway just on the day when the king sat there to reward or to kill. The king, knowing nothing but his own obdurate material, animal, physical will, said to him, "Why have you come on this pathway and on this day. You whom I wished to reward with every blessing of my realm, and now I can only give you death?" Hanzalah, kneeling before him in dismay, said, "Only grant me one privilege, then, that I may have a year to arrange my affairs, and I will come back to you a year from today and suffer the penalty that is imposed upon me?" The king said, "I cannot grant you this without a surety; you know that well. I have you now in my hands, and how do I know what will happen if you get out of my hands?" He was accustomed to physical laws. He was accustomed to animal passion. He knew nothing about a spiritual law which over-rides all that. So the man, looking about among the courtiers, asked one and was refused, and then at last appealed to another so powerfully that his soul was quickened, and he said, "I will be surety for him on his return." So the sheik rode away, not endowed with great earthly possession, but to prepare for the death which was to be his a year from that time. When that day came, they watched for him and watched for him and he did not come. The king, knowing only the material law of satisfaction and demand, having never heard of anything else, said: "We must slay his substitute, nothing will save him," but nevertheless waited until sunset was near, and then as the man was brought forth for execution, suddenly a warrior was descried, a horseman, on the horizon, and they waited, and he came nearer and nearer, and finally flung himself at the feet of the king, and the king, lost in astonishment, said to him: "But why are you such a fool, why have you come back to death when you had escaped, when you knew very well that justice would be satisfied by the sacrifice of your substitute." Then, lifting his head, Hanzalah said to the king, "But I could never have rested with such a conclusion as that. Does not honor hold a man, and is a physical life so precious that one would sacrifice his love of God and his love of his kind for the sake of such a miserable thing as the saving of physical existence? Why I would gladly give my life, I have arranged my affairs and I have no fear of death, it is sweet to me." The king looked at him with amazement. "You are not pale, you are not trembling, you are facing the executioner, and *you are not afraid, how is this?* What upholds you?" And he said, "I am the follower of my Lord, I have learned from him the secret of life, the joy of existence; long ago I heard the words of the Lord Christ, and they gave me eternal life. How could I fear when you give me the entrance into that eternal life? Is not this something to rejoice over?"

You know how it is with you in this world. You have gone on in your physi-

cal existence, you have satisfied all your desires, you have sat upon your throne, and you have slain your enemies, then suddenly the word of the Spirit falls into your heart, such a thing as you never experienced before, the word of the Spirit, the power of the Spirit, scales fall from your eyes, at last you know that you are not a physical being, that the loss of your physical life is nothing to you—instantly you stand before yourself, glorious, enfranchised, alive, living eternally, looking back with the eyes of wisdom at the paltry things for which you would have sacrificed that eternity.

And it was so with the king. "Oh," he said, "why did I not know this before? Why did I slay my friends first, and how, later, could I have built these houses and slain so many others? Oh," he cried, "tear them down quickly, and you, beloved one, you sit beside me and tell me all the secrets of this truth which has given you such power, which has given you such wisdom, which has brought you such happiness, which has taught you what nothing else can teach, what life actually is." That was what happened to the king. And Hanzalah sat sweetly beside him in his humility and talked to him; gave him noble writings; the houses were both torn down and the wicked paths were all made clear. Henceforth the king was known as the blessing and the father of all his people.

Do you think that story belongs to the past? Do you think it lies only in the fourth or fifth century in which its scene is laid, and in Arabia? It is for each one of us, because each one of us has to tear down his houses which he has built with the wrong feeling and each one of us has to take into his heart that wonderful knowledge, that message of the spirit which fills us with joy and makes us indifferent to all the voices of ambition and privilege. It brings to us the meaning of that other lovely thing that Abdul-Baha has said to us. You know we can never complete the repetition of all these wonderful words that he has said to us pointing the way of the future. He says this little word. "The divine nearness is unlimited both in this world and the next." The divine nearness is so many things, the divine nearness is the inspiring idea falling upon us from heaven, carrying with it its ideal, surrounding us so that we forget ourselves and those who are near to us, and know only the presence of that ideal and the power of that idea which consumes us until we have carried it out completely. The divine nearness is that consciousness of the word of the Spirit which sears us sometimes like a flame, and fills us sometimes like a fragrance, cutting us off again from all the meanness of the ambitions of this world and carrying us on into the mysteries of life that stretch into the other world and bring us a consciousness of God that we have never had before, a realization of His nearness, a knowledge of what the Holy Spirit is and what is the work of the Holy Spirit, so that presently we begin to see it is all that we want.

If I can have the divine nearness, if I can have the Holy Spirit, what do I care as to the texture of my gown, the height of the walls that cover me, my station, or the quality of the food that I eat? Because this divine nearness, this which must pervade the world, this which I begin to know, this which I can do my part in sharing with every one, this is the greatest blessing of existence and this is the foundation of the new world that is to be built out of the ashes of the past, and will construct everywhere again, and again those temples whose principles and gilded tops will catch the rays of the universal sun, so that they will be reflected upon all mankind and all mankind will know here on this earth what it is to live in heaven.

یازدهم همچنین در شیکاغو و فیلادلفیا و واشنگتن و بالتیمور و سایر شهرهای دیگر احبای الهی با نیک قدرت آسمانی و عزم الهی و همت روحانی قیام بر نشر نفحات الله نموده اند و شکی نیست که در اندک زمانی نتایج عظیمه از انجذابات ظاهر خواهد شد در ایام حرب حضرت عبد البهاء اغلب سفر نمودند محض اینکه دولت دست از خونریزی بکشد یک هفته غربی در عالم بهائی هویدا خواهد گردید دوستان جمال قدم با شور و ولهٔ معجز انگیز در اطراف جهان بنشر نفحات رحمن قیام خواهند نمود و نازله برارکان عالم خواهند انداخت قوت اسم اعظم ظاهر خواهد شد و پیروان صلح عمومی و خادمین وحدت عالم انسانی زیاد خواهند گردید این است که در این قلیل مدت احبای امریکا با همه خدمات فائقه موفق شده و روز بروز بر حرارت و اشتعال خود می افزایند.

رجای نجم باختر

از ادبای امر الله و جوانان مهذب تربیت شدهٔ شرق نجم باختر رجا مینماید که گاه گاهی مقالات مفیده امری و علمی و تاریخی برای نشر در صفحات این جریده ارسال دارند تا مغرب از اخبار روحانیان شرق مستفیض گردد و شرق از ضمایع بدیعهٔ غرب بهره برد و هر کامل واضح است که این جریده مخصوص اجرای اتحاد و اتفاق بوجود آمده و نجاح و فلاح آن بسته بهمت یاران است و استقامت ایشان بحضرت رحمن زیرا استقامت سبب رشد و ترقی انسان است چه که خداوند عالمیان در قرآن حکیم میفرماید: "فاستقم کما امرت" از این آیهٔ مبارکه چنین مستفاد میشود که استقامت در میثاق الهی از بزرگترین تعالیم امر الله است. اگر انسانی امری را برای خود انتخاب نمود اگر مطابق تعالیم آن زندگی ننماید هلاکت و خسران از بسوی خود جذب کند و در وادی ضلالت و غوایت گمگشته و سرگردان شود. استقامت نور جهان افروزی است که ابرهای شک و ریب را متقشع کند. استقامت قوهٔ معجز امیز ایمان است که سستی عناصر ضعیفه را قوی گرداند. استقامت محبت جمال قدم است که عاشقان والهٔ و شیدا را بجمال محبوب عالمیان رساند. استقامت سبب سعادت کبری در عالم جسمانی و روحانی است.

این است که جمال قدم در کتاب اقدس میفرمایند: "کونوا آیات استقامتی بین البریة". همچنین میفرمایند: "من فاز بالاستقامة الکبری فی هذا الامر انه من اهل العصمة". وهمچنین: "نوصیکم بالاستقامة الکبری لان بها ترتفع اعلام النصرة بین الارض و السماء" و در مقام دیگر میفرمایند: "یا احبائی الرحمن ان استقیموا علی الامر علی شأن لا تمنعکم سطوة الملوک و لا غلبة الممالک" باری ذکر استقامت بر امر الله و ثبوت بر میثاق الله در الواح مقدسه بسیار است تجلی دوم از تجلیات در معنی استقامت و در هفت وادی تعریف و توصیف استقامت بسیار. حیات حضرت اعلی و جمال قدم و حضرت عبد البهاء هر کدام مجسمهٔ استقامت و استقامت احبای الهی در جلوی سیل بلایا قطره ایست از بحور استقامت این وجودات مقدسه. شهادت شهدای قلعهٔ طبرسه و زنجان و تبریز اثری است از آثار استقامت حیات این ارواح مجرده. و ما امیدیم اموری که اساس بر اتفاق و استقامت هزاران نفوس مقدسه گذارده شده الی الابد سبب ترقی و روحانیت و انقطاع یاران و اغیار خواهد گردید و بلایا و رزایائی وارده بیشتر آن اساس را محکم مینماید چنانچه کرارا بهمطلب تجربه رسیده که هر وقت یکی یا جمعی از احبا از معین شهادت نوشیدند عظمت امر الله زودتر در میان ناس انتشار یافت و آتش اشتعال و انجذاب شعلهاش شدیدتر گشت. در اینموضع حکایت مختصری از شهدای شیخ طبرسی ذکر میشود. یکی از نفوس محترمه که در آن قلعه شهید گشت شخصی بود موسوم بنام. در طهران تصدیق نموده بود پابرزگان معروفه داشت. بروز نیکه اصحاب قلعه بزنهار اعتماد بقسم دشمنان بقرآن مهور تسلیم عوانان شدند مرشد هم در میان انها بود. او را نزد دهمدیقلی میرزا آوردند. سلیمان خان که یکی از سرداران قشون بود او را بشناخت. همینکه چشمش باو افتاد بحالت تعجب آمیزی فریاد زد که ای مرشد تو اینجا چه میکنی. مرشد جواب داد بلی اتفاقات روزگار است. گفت خداوند ترا از شر کسی که مرا اینجا فرستاد تا ترا نجات دهم والا الان ترا ترور بمرگ می چشانیدند. مرشد با یک صدای مؤثر الحاح آمیزی جواب داد ای رفیق من! ای سلیمان خان! اگر تو میخواهی حق دوستی قدیم را بجای آری رجا مینمایم شفاعت مرا نزد زیر ابنیو اسطه از فیض شهادت محروم خواهم شد و از رفقا عقب خواهم افتاد و دوباره گرفتار این دنیای فانی میشوم مانند و سرح و گرم و نرم و پستی و بلندی روزگار را بسیار دیده ایم بعد از این دیگر بآن تعلقی ندارم بلکه یک مشت اهل محبت چندی است با هم انس گرفته ایم میخواهیم بعد تماشای سرای آخرت نمائیم. باری احبای دورهٔ اول باین وجد و طرب در سبیل جانان جان باختند و آفاق قلوب را باقتاب استقامت خود روشن نمودند. حال نجم باختر امیدوار است که یاران الهی در نهایت استقامت بتائید ابن محبه قیام فرمایند تا آیات اتفاق و اتحاد مانند شعاع های شمس حقیقت بهویدا گردد و جمیع مصداق این امر جمال قدم گردیم: "کونوا کالجبال لئلا تحرکم الریح العتی المتعال هذا ما یفنی لکم ان انتم من العارفین"

که بر قطعات نوشته شده او ایران است و نفوسی که داخل امر شوند از غذاهای روحانی و جسمانی بهره می برند و عدهٔ زیادی بانیو اسطه تبلیغ شده و فی الفور به خدمات امری مشغول گشته اند.

سوم. در یکی از بهترین شوارع نیویورک خیابان ماولین نمبر ۱۳۹۵ مسز دسس دیوشت که از اجای جدید روحانی هستند تالار قشنگ بزرگی کرایه کرده و کتابخانه بهائی مفتوح نموده. برای افتتاح انجمل تلگرافی بحضور مبارک شد جواب رسید که اسم انرا "حدیقت" بنویسید و این اسم باستی بخط طلا بربالای در نوشته و جمیع را خوش آمد گویید هر شب مجالس روحانی در این محل منعقد میگردد و تحسین حقیقت داخل شده از تعالیم الهی نصیب وافری برند. این کتابخانهٔ بهائی فی الحقیقه اول محلی است که از هر جهت کامل و پر روح و ریحان است و مرکزی است در نهایت فعالیت زیرا مسز و مس دیوشت هیچ فکری ندارند مگر انتشار امر الله و ارتفاع کلمة الهی بر اعلی قلل آمریک.

چهارم. مجلهٔ ماهیانهٔ "جدید" بهائی بنام "حقیقت" بلسان انگلیسی در نیویورک چاپ و انتشار میشود و مسز و میس دیوشت دو مدیر محترم آن هستند اول نسخهٔ این مجله در مجمع شرق الاذکار تشریف و فی الفور دقت ناس را بسوی خود جذب نمود و تا بحال انتشار شماره هایش بهزار اسم رسیده و شش نسخهٔ آن چاپ گردیده و هر ماه بر مشترکینش زیاد ترمیشوند خدمت این مجله در عالم بهائی آن است که این بناء عظیم را در میان هزاران نفوس که هیچ از این امر مبارک اطلاع ندارند منتشر سازد جریده ایست که اسم آن "حقیقت" است و ناشر نفحات حقیقت است و خادم عالم حقیقت است و عمود خیمش بر اساس حقیقت است و منوح اصول منظم حقیقت است.

پنجم. روزنامهٔ دیگر باسم "ترا و لینگ فلوشیپ" [موانس مسافر] که دارای اخبارات مجامع بهائیان شرق و غرب است هر دو هفته یکمرتبه چاپ میشود و در میان یاران الهی نشر میگردد امة الله مس شرپا چمرلین و مستر برت راندال مدیران هستند و تا بحال دو نسخه آن چاپ و بسیار قلوب یاران گردیده از نفحات مجامع بهائیان شرق مستدعی انکه همراه اخبارات خوشی بانی اندازه ارسال دارند تا در اوراق این روزنامهٔ بهائی نشر گردد و سبب ارتفاع کلمة الله شود

ششم. نسبی بست که در شهر نیویورک سه چهار مجلس تقصیل در آن واحد منعقد گردد و نفوس کثیره در نهایت اشتیاق برای استماع کلمات الهی داخل شده تهنیت و سرشار میگردند از جملهٔ مجامع روحانی در یکیهای ست بارک تشکیل یافته که مسز هریس در انجا نطق نموده مردم را بملکوت الهی دعوت مینماید محافل دیگر برای تبلیغ سیاحان تاسیس گشته که در نهایت روحانیت است. مجامعی در کنار خیابان سوم هفته یکمرتبه فراهم آمده و شخص مبلغ بربالای صندوق چوبی ایستاده چهارصد پانصد نفر از زن و مرد دور او جمع میشوند و از ساعت هشت الی ده و نیم شب به صحبتهای گوش میدهند و بعد سؤالات نموده جواب میشنوند. همچنین مجمع دیگر شب ۴ در کنار دریا منعقد میشود و صدا نفوس از اطراف می آیند و آتش بزرگی روشن نموده دور آن بروی شن ساحل می نشینند و پس از اختتام نطق و خواندن انعام کتب بهائی مجاناً در میان انها توزیع میگردد.

هفتم. بواسطهٔ همت و سخاوت یکنفر از بهائیان نیویورک سته اخیرا چاپ نمودن کتب و صحف و اوراق امری ابتیاع گردیده و مستر برت راندال و مس شرپا چمرلین در این خدمت شب و روز مشغول اند و آنی راحت و آسایش ندارند از جمله یک کتابچه بلسن اسپانیولی برای انتشار در امریکای جنوبی چاپ نموده چندین هزار نسخه باسم یاران تارودت فرستادند

هشتم. بهائیان شهر بستن گنجینهٔ چهار طبقه باز نموده و مستر و مس کینگ در انجا بخدمت فقراء و ضعفا مشغول باب انجمل شب و روز بروی کل باز است و اغلب محافل بهائی در انجا منعقد میگردد یک طبقهٔ ان کتابخانهٔ بهائی است یک طبقه اش مهمانخانه برای مسافرین که دائماً در رفت و آمد هستند و یک طبقه ضافت خانه این خانهٔ بهائی در مرکز شهر است و اجای بستن امید وار هستند در این پائیز و زمستان مجالس متصل در انمرکز فراهم آورند و نفوس کثیری را بشریعة رحمانی دعوت کنند

نهم. امة الله مس یارتاروت که قبل از این جنگ عمومی بجهت انتشار امر الله سفری بهندوستان و چین و ژاپون نمود این ایام بامریکای جنوبی سفر نموده و در آن بلاد بشاشه مشغول بتبلیغ امر الله است و خبرهای خوشی از او میرسد همچنین امة الله مس ماریون جک وکیل از اماد رحمن به مملکت الاسکا رفته اند و در ان اقلیم بعبدسنای نائرهٔ محبت الله را روشن کرده اند.

دهم. امسال در تابستان مجمع بهائیان در گرین عکا بسیار منظم بود و قریب دو هزار یاران از اطراف امریکا در انمحل جمع شده بذکر و ثنای محبوب عالمیان ایام خوشی گذرانیدند بر دگرام نطق بسیار روحانی بود و سرور و شادمانی نهایت و اساس متینی برای سال آینده گذارده شد و نفوس زیادی بر اتساع دائرهٔ امور گرین عکا قیام نموده اند

(Continued from page 204.)

حال نیز قطعهٔ امریک در نزد حق میدان اشراق انوار است وکشور ظهور اسرار ونشأ ابرار ومجمع احرار جمیع مبارک است ولی ایالات تسعه چون در ایمان وایقان سبقت گرفتند لهذا از این بقعه امتیاز یافتند باید که قدر این نعمت را بدانند که بچنین موهبتی سرافراز گشتند ولشکر الله این موهبت کبری قیام برنشر نفحات الله نمایند تا آیهٔ مبارکهٔ الله نور السموات والأرض مثل نوره کمشکاة فیها مصباح المصباح فی زجاجة الزجاجة کانها کوکب دری یوقد من شجرة مبارکة لا شرقیة ولا غربیة یکاد زیتها یضیئ ولو لم تمسسه نار نور علی نور تحقق یابد.

سیفرماید عالم طبیعت عالم ظلمات است زیرا منشاء هزار گونه فساد است بلکه ظلمت اندر ظلمت است نورانیت عالم طبیعت به اشراق شمس حقیقت است فیض هدایت مانند شمع است که در زجاجهٔ علم وحکمت روشن است و از زجاجهٔ علم وحکمت در مشکاة قلب انسانی است. ذهن امتزاج نورانی از اثمار شجرهٔ مبارکه است وبدرجهٔ آن ذهن لطیف است که بی آتش برافروزد و قوت نور وصفوت زجاج ولطافت مشکاة چون جمع گردد نور علی نور شود.

باری در این نه ایالات مبارکه عبدالبهاء سیر وحرکت نمود وبیان حکمت کتب آسمانی کرد ونشر نفحات نمود در اکثری تأسیس بنیان الهی کرد وباب تبلیغ بگشود ودر آن مزرعها تخم پاکی افشاند وکشت بسا کی کرد حال احبای الهی دامادرحمن باید آن کشت را آبیاری کنند وبکمال قوت تربیت آن کشت پردازند تا نهایت قوت نشود نماند وفیض وبرکت حاصل شود وخونهای بسیار عظیم بوجود آید.

ملکوت الله مانند دهقانی است که بخاک پاکی گذرد وبذر آسمانی بیفشاند وسحاب رحمت یزدانی ببارد وحرارت شمس حقیقت بتابد. حال جمیع این مواهب در این ایالات تسعه واقع وحاضر وموجود. دهقان الهی با خاک پاک مقدس مرور نمود وتخم پاک از تعالیم ربانی در آن کشت زار افشاند باران فیوضات الهی ببارید وحرارت شمس حقیقت یعنی تأییدات روحانی بتابید حال آبیاری بخواهد امیدوم چنان است که آن نفوس مبارکه بهر یک آبیاری بی میل ونظیر گردد وشرق وغرب امریکا بهشت برین شود تا ملاء اعلی بچنین فریاد یاطوبی لکم ثم طوبی لکم بر آرد وعلیکم وعلیکم التحیة والثناء.

این مناجات را هر یک روز یکبار تلاوت کنند

پروردگارا مهربانا شکر ترا شاهراه هدایت بنمودی والباب ملکوت بگشودی وبواسطهٔ شمس حقیقت تجلی فرمودی کوران بینا نمودی وکران شنوا کردی مردگان زنده فرمودی وفقیران اغنیا کردی گمراهان را راه بنمودی وتشنگان را بحکمت هدایت دلالت کردی ما بیان لبالب را بدریای حقیقت رسانیدی ومرغان آواره را بگلشن عنایت دعوت فرمودی پروردگارا جمعی هستیم بندگان تو وفقیران تو ودر افتاده ایم مشتاقان تو نشئهٔ چشمهٔ توئیم ودرد مند درمان توئیم درره تو قدم نهادیم ومقصد وآرزوئی جز نشر نفحات تو ندارید تا نفوس فریاد اهدنا الصراط المستقیم برآرند ودیدهٔ بشاهده انوار روشن نمایند از ظلمات جهالت برهند وطائف حول سراج هدایت گردند بی نصیبان نصیب برند ومحرومان محرم راز شوند

پروردگارا بعین عنایت نظر نما تائیدی آسمانی فرما نفثات روح القدس مبذول دار تا بخدمت موفق گردیم ومانند ستارهای درخشان افاقیم بنور هدایت بدرخشیم قوئی مقتدر وتوانا وتوئی عالم وبینا

نهضت جدید بهائیان امریک

ولوله در شهر نیست جز شکن زلف یار فتنه در آفاق نیست جز خم ابروی دوست

از یوسکه پرده از وجه چهارده الواح عمومی عالم در مجمع سالیانهٔ مشرق الأذکار برداشته شد ومحتویات آن کتب آسمانی بر عالمیان اظهار گردید وقوت اسم اعظم وجمال وعظمت اسم مرکز میثاق محیط قدم در آن جلسهای پرشور وولوله اعلان بشد یگانه نهضت دریای روحانی ویگانه حرکت معنوی عظیمی در میان بهائیان امریک هویدا گشته که آثار آن عالمگیر و نتائجش بی نظیر است.

اول. مسترلدکه از دوستان مشتعل است باجمعی از احبای الهی مانند مس کروک ومس لین ومس کوک ومس بولین تالار بزرگی در نیویورک باز نموده هر روز صدها فقرا را سیر نمودند وبرای عساکری که از میدان حرب آمدند مراجعت نموده کار پیدا میکنند وانجمن مت بنوعی دقت عموم را جلب نمود که جریدهٔ نگاران آمده وانجمن را ملاحظه کرده مقالات مفصله نوشتند ومردم را از خدمات بهائیان بعالم انسانی آگاه نمودند.

دوم. انجمن رستورانی (محل خوراک) بهائی در نیویورک باز نموده اند وخوراک مسافر بقیمت خیلی ارزان بناس میدهند ودر انجمل احبای الهی بدون مزد واجرت خدمت میکنند وبر دیوار این رستوران بیانات حضرت عبدالبهاء

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 10

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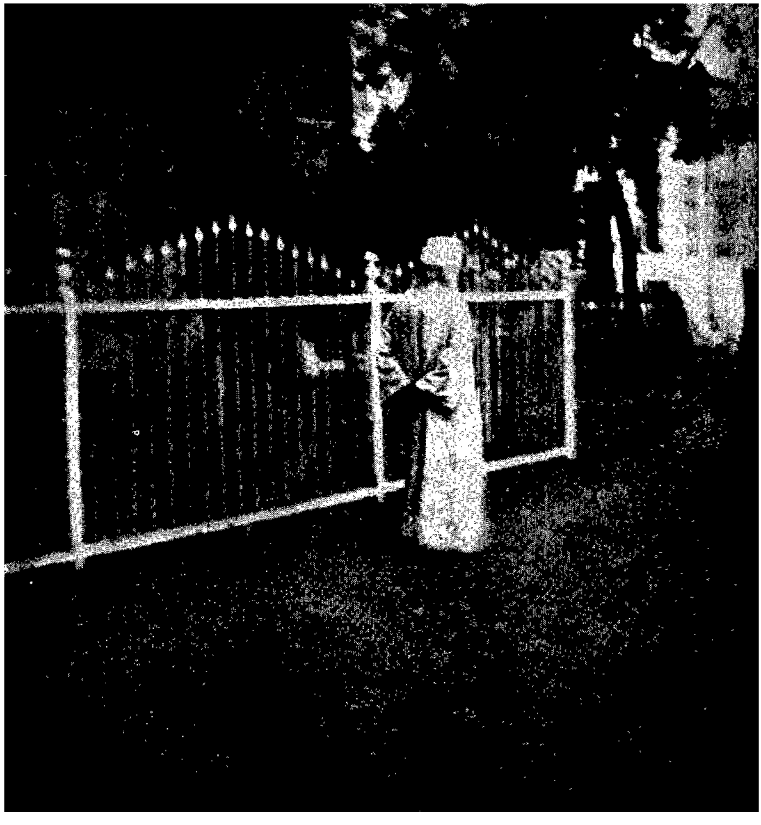
The Call of the STAR OF THE WEST.

Abdul-Baha during the world war in Palestine.

The fourteen general Tablets of the world, their unveiling in the last convention and copies of the two Tablets to the Northeastern states.

The new Renaissance in the Bahai world in America.

The request of the STAR OF THE WEST to the Oriental Bahais to write articles and news for publication.



ABDUL-BAHA WALKING NEAR
THE HOLY TOMB.

Photograph taken midsummer 1919 and
sent to the STAR OF THE WEST
by Shoghi Rabbani.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Eizzat 1, 75 (September 8, 1919) No. 10

Declares Zionists Must Work with Other Races

Leader of Bahaism believes Neutral Government Like British Is Best for Palestine at Present—Says His Father Advocated League Half Century Ago.

BY MARION WEINSTEIN.

(From the *Globe and Commercial Advertiser,* New York, July 17, 1919).

WHILE the league of nations is hailed or attacked here as a Wilsonian project, out in Palestine is a religious leader who claims it first saw the light in the writings of his father, fifty years ago. He is Abdul-Baha, the son and successor of BAHA'O'LLAH, founder of the modern cult, Bahaism.*

Abdul-Baha, or Abbas Effendi, as he is widely known in the Near East, counts hundreds of followers in America. He made a tour here in 1912, preaching his doctrine of universal love in churches and halls from coast to coast. Born in Persia in 1844, he went to Acca as a young man. He was imprisoned by the Turks for his teachings, but was released in 1908, the year of the new Ottoman constitution.

Interested in World League.

I met Abdul-Baha lately in his home in Haifa. He has many friends among the British, including General Ronald Storrs, military governor of Jerusalem, and it was a British officer who took me to him. His influence is considerable in the Holy Land, but it is almost impossible to reduce it to actual numbers. I went to him curious as to his views of the future of Palestine, but he seemed more eager to talk of a matter of world importance—the league of nations.

He spoke in Persian, a well trained secretary interpreting his low, soft words in good English. Through the open windows of the large sunny salon of his modern house came the trill of songbirds in the Effendi's lovely garden. In white galabieh and turban, he fitted into the summery scene, his voice falling on the silence like a woodland echo. An ancient, venerable patriarch he seemed, with his snowy beard, a kindly patriarch, but with little of the Biblical fire.

Tells of Father's Plan.

"Fifty years ago," he began, "BAHA-'O'LLAH wrote that there must be a league of nations to establish universal peace. He worked his idea out on practical lines, too. He said every nation must choose representatives, approved by the senate, the cabinet and the ruler of the country. They were to meet to found a universal peace congress to be forever a world court of arbitration.

"BAHA'O'LLAH saw even then, half a

* Bahais understand the Word of God again was "made flesh and dwelt among us" in the appearance of BAHA'O'LLAH. Miss Weinstein, not being acquainted with this fact, looks upon the Bahai Movement as a cult or "ism."—*The Editors.*

century ago, that unless universal peace is established, the world of humanity will continue in a state of barbarism. For it is a world of struggle for existence, of sensualism, a world of nature. Only when universal peace comes to stay will it become a world of spirit.

"I went to America myself on a mission of universal peace. I proclaimed seven years ago that Europe was an arsenal that needed but a spark to turn it into a volcano. The world leaders, I urged, must prevent this catastrophe. But they did not heed me. Now that they themselves are working for universal peace and we are soon to have a league of nations, there is no need for me to go to America again.

Message to His Followers.

"Tell my followers," Abdul-Baha continued, "that I am always asking heavenly help for them, and that my deepest desire is that they shall be the source of the enlightenment of humanity and the unity of all the races of mankind. The point of distinction among men, let them remember, is their deeds, not their beliefs or words. I charge my disciples, too, at this time to show love even toward their 'enemies.' They have no 'enemies.' The enemy of man is himself."

His religion, this leader explained, includes the highest principles of its forerunners, with this addition—it fuses them all in the pursuit of one goal, the unity of mankind in universal love. Unlike its Mohammedan neighbor, it teaches the equality of man and woman. "The world of humanity has two wings," is Abdul-Baha's view, "man and woman. If one wing is weak then the bird cannot fly."

He looks to the rebirth of religion as a result of the war. The Bolshevist movement, he believes, will prove an admonition to the religious world and send mankind back to the fold, convinced that religion is the sole source of order and peace. Bolshevism was inevitable, because religion was on the daily decline in Europe, particularly in Russia.

Has Hope for Palestine.

For Palestine Abdul-Baha has the brightest hopes. "It will develop day by day now," he declared, "in industry, in commerce, in agriculture, under an enlightened government. Up to the present the people of this country were like lost sheep. Now they have found their shepherd.

"If the Zionists will mingle with the other races and live in unity with them, they will succeed. If not, they will meet certain resistance. For the present I think a neutral government like the British administration would be best. A Jewish government might come later.

"There is too much talk today of what the Zionists are going to do here. There is no need of it. Let them come and do more and say less.

"The Zionists should make it clear that their principle is to elevate all the people here and to develop the country for all its inhabitants. This land must be developed, according to the promises of the prophets Isaiah, Jeremiah and Zachariah. If they come in such a spirit they will not fail.

Must Be Open to All.

"They must not work to separate the Jews from the other Palestinians. Schools should be open to all nationalities here, business companies, etc. The Turks went down because they attempted to rule over foreign races. The British are always in power because they keep fair and promote harmony.

"This is the path to universal peace here as elsewhere—unity. We must prevent strife by all means. For 6,000 years man has been at war. It is time to try peace a little while. If it fails, we can always go back to war."

Unveiling of the Divine Plan for the Western States

Fourth talk by MIRZA AHMAD SOHRAB at the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress held in McAlpin Hotel, New York City, April 26-30th, 1919.

"ARISE thou amongst the people in the name of this incomparable Cause. Then summon the nations to God, the Most High, the Most Exalted!" "Conquer the cities of the hearts with this most great Name, and be thou a herald of this Call amongst all nations!" (Words of BAHA'O'LLAH.)

The mission of every Bahai in this world is to promote to the extent of his ability the idea of God, the idea of beauty, the idea of right, the idea of justice and the idea of virtue. For the world of ideals is a world of reality. Once I begin to hold the idea of goodness within my mind, speak about it and banish all those tendencies which lead to evil, I create an atmosphere around myself that is bound to tell on my character. Now in this age and cycle the idea of God, the idea of divine morality, is almost forgotten. The advancing forces of material civilization have banished from the consciences of millions of men and women the idea of God. Spirit, God, truth, love, have no meaning on our ears. We live a life of selfishness, we aspire after no higher realm, we are satisfied with water and clay, the appetites of the flesh satisfy us completely, we crave for no spiritual light, we yearn after no heavenly gift. Complacent and self-satisfied, we strut about as though we possessed the whole world, and yet spiritually we are poverty-stricken. We think of the rustic chatter of our village as the great wave that echoes round the world. We have banished God from our midst and cherish an illusion in our breasts.

Now the mission of the Revelation of BAHA'O'LLAH is to recover for us this lost vision, to lead us back again into the Sanctuary of Holiness, to enkindle anew the fire of the love of God, to consume the veils of superstitions and imaginations, and to fill the hearts with the new ideals of God, love, beauty, constancy and happiness as portrayed in the writings of BAHA'O'LLAH and Abdul-Baha.

This means that we are called upon to solve some of the most crucial problems of this age. In order to render this service, we must not lag behind, but be in the vanguard of the forces of this new ideal civilization. We must universalize our aims, spiritualize our thoughts, renew our beings, exalt our ambitions and dedicate ourselves to the service of humanity. We must become fully conscious that all past efforts and services in comparison to the efforts that we have to make after this Convention have been pastimes and child's play. Abdul-Baha summons us to a brilliant height, the contemplation of which dazzles the mind and overpowers the heart. If we desire to put in execution his great plan, we must rise to his full stature, be imbued with his enthusiasm and drink from the chalice of his love. We must walk in his footsteps, live his life, be intoxicated with his wine and be filled with his spirit. We must be humble before his presence and obedient to his will. His kindness and forgiveness must teach us many valuable lessons, and his catholicity and simplicity inspire us to follow his example.

Abdul-Baha teaches us that the Cause of the Blessed Perfection is the solution of all modern problems, and for this reason he calls upon us to arise and teach this wonderful Revelation to all

men. Thus it was that on Saturday morning, April 1, 1916, while living in Bahjee, he revealed a beautiful Tablet to the friends of God in the eleven Western States, enjoining upon them to arise and teach the Cause in all those parts.

[*Here followed the reading of the Tablet received in America before the doors of communication closed. It was published in the* STAR OF THE WEST, *Vol. 7, No. 10 and Vol. 9, No. 14.*]

When the believers in the Western States received the above instructions, they all arose to fulfill them, and I believe much preliminary teaching has been accomplished during the past three years. But now I bring to them another wonderful Tablet, another Magna Charta, embodying new pictures of the Kingdom and inciting them to continue their work with greater faith and hope. This second Tablet was revealed on Thursday night, February 15, 1917, in the room of BAHA'O'LLAH, in Acca. Many believers were present, and the rain was pouring down like a torrent. When he came to the end of the Tablet, he looked out of the window and then turned, saying: "I pray that the heavenly bounties may descend upon the Western States like this rain." And now let us for a few moments listen attentively to the translation of this Tablet:

TABLET

To the believers of God and the maid-servants of the Merciful in the Western States of the United States: New Mexico, Colorado, Arizona, Nevada, California, Wyoming, Montana, Idaho, Oregon, Washington, Utah.—Upon them be BAHA'O'LLAH El-Abha!

He Is God!

O ye friends and the maid-servants of the Merciful, the chosen ones of the Kingdom!

The blessed State of California bears the utmost similarity to the Holy Land—that is, the country of Palestine. The air is in the utmost temperance, the plain very spacious, and the fruits of Palestine are seen in that State in the utmost of freshness and delicacy. When Abdul-Baha was traveling and journeying through those States, he found himself in Palestine, for from every standpoint there was a perfect likeness between this region and that State. Even the shores of the Pacific ocean, in some instances, show perfect resemblance to the shores of the Holy Land—and even the flora of the Holy Land have grown on those shores—the study of which has led to much speculation and wonder.

Likewise in the State of California and other Western States, wonderful scenes of the world of nature, which bewilder the minds of men, are manifest. Lofty mountains, deep canyons, great and majestic waterfalls, and giant trees are witnessed on all sides, while its soil is in the utmost fertility and richness. That blessed State is similar to the Holy Land and that region and that country like unto a delectable paradise, in many ways identical with Palestine. Now just as there are natural resemblances, heavenly resemblances must also be acquired.

The lights of the divine traces are manifest in Palestine. The majority of the Israelitish Prophets raised the call of the Kingdom of God in this holy ground. Having spread the spiritual teachings, the nostrils of the spiritually-minded ones became fragrant, the eyes of the illumined souls become brightened, the ears were thrilled through this song, the hearts obtained eternal life from the soul-refreshing breeze of the Kingdom of God and gained supreme illumination from the splendor of the Sun of Reality. Then from this region the light was spread to Europe, America, Asia, Africa and Australia.

Now California and the other Western States must earn an ideal similarity with the Holy Land, and from that State and that region the breaths of the Holy Spirit be diffused to all parts of America and Europe, that the call of the Kingdom of God may exhilarate and rejoice all the ears, the divine principles bestow a new life, the different parties may become one party, the divergent ideas may disappear and revolve around one Unique Center, the East and the West of America may embrace each other, the anthem of the oneness of the world of humanity may confer a new life upon all the children of men, and the tabernacle of Universal Peace be pitched on the apex of America;—thus Europe and Africa may become vivified with the breaths of the Holy Spirit, this world may become another world, the body politic may attain to a new exhilaration, and just as in the State of California and other Western States the marvelous scenes of the world of nature are evident and manifest, the great signs of the Kingdom of God may also be unveiled;—so that the body may correspond with the spirit, the outward world may become a symbol of the inward world, and the mirror of the earth may become the mirror of the Kingdom, reflecting the ideal virtues of heaven.

During my journey and traveling in those parts, I beheld wonderful scenes and beautiful panoramas of nature, orchards and rivers; national parks and general conclaves; deserts, plains, meadows and prairies, and the grains and fruits of that region greatly attracted my attention; even to the present moment they are in my mind.

Particularly was I greatly pleased with the meetings in San Francisco and Oakland, the gatherings in Los Angeles, and the believers who came from the cities of other States. Whenever their faces cross my memory, immediately infinite happiness is realized.

Therefore I hope that the divine teachings like unto the rays of the sun may be diffused in all the Western States, and the blessed verse of the Koran: "It is a good city and the Lord is the Forgiver!" may become realized. Likewise, the significance of another Koranic verse: "Do ye not travel through the land and behold the traces of the Mercy of God?" become revealed in the utmost effulgence.

Praise be to God, that through the divine bounty and providence, in that region the field of service is vast, the minds are in the utmost degree of intelligence and progress, sciences and arts are being promoted, the hearts

like unto mirrors are in the utmost state of purity and translucency, and the friends of God are in perfect attraction. Therefore it is hoped that meetings of teaching will be organized and instituted, and for the diffusion of the fragrances of God wise teachers may be sent to cities, even to villages.

The teachers of the Cause must be heavenly, lordly and radiant. They must be embodied spirit, personified intellect, and arise in service with the utmost firmness, steadfastness and self-sacrifice. In their journeys they must not be attached to food and clothing. They must concentrate their thoughts on the outpourings of the Kingdom of God and beg for the Confirmations of the Holy Spirit. With a divine power, with an attraction of consciousness, with heavenly glad-tidings and celestial holiness they must perfume the nostrils with the fragrances of the paradise of Abha.

COMMUNE

The following Commune is to be read by them every day:

O God! O God! This is a broken-winged bird and his flight is very slow—assist him so that he may fly toward the apex of prosperity and salvation, wing his way with the utmost joy and happiness throughout the illimitable space, raise his melody in Thy Supreme Name in all the regions, exhilarate the ears with this call, and brighten the eyes by beholding the signs of guidance!

O Lord! I am single, alone and lowly. For me there is no support save Thee, no helper except Thee and no sustainer beside Thee. Confirm me in Thy service, assist me with the cohorts of Thy angels, make me victorious in the promotion of Thy Word and suffer me to speak out Thy wisdom amongst Thy creatures. Verily, Thou art the custodian of the poor and the defender of the little ones, and verily Thou are the Powerful, the Mighty and the Unconstrained!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Ahmad Sohrab, April 1, 1919, Washington, D. C.)

When the original of the above Tablet was corrected the next morning by Abdul-Baha, he handed it to me and slapped me hard on both my cheeks, laughing heartily, saying: "It is very good. It sticks. This was thy wage for today in writing over that Tablet. Now let us go and take a walk in the streets of Acca." As he walked along the narrow lanes, he turned his face to me and said: "Speak!" The contents of the Western Tablet being fresh in my mind, I related to the Master how in 1848 gold was discovered in the stream gravels of California, and how when the news was spread, tens of thousands of persons in the Eastern States left farms, factories and homes in a mad rush for the gold fields, and how many thousands died on the way before reaching their goal.

The Beloved thought for awhile, and then said: "Consider how men, in order to gain wealth and honor, threw themselves in the midst of all kinds of danger! How cheerfully they accepted all these extraordinary hardships, left homes and factories and traveled thousands of miles through deserts and over mountains, in order to reach the gold mines! But now in this day the mines of the Kingdom of Abha are being discovered, and the precious jewels of the spirit are exposed. These mines are inexhaustible.

The more they dig the greater will be the output of the ideal precious gems, silver, gold and diamonds. The believers of the Western States must find their way from these earthly mines to the spiritual mines. They must realize how their forefathers, in order to obtain gold, underwent the most incredible adversities, exposed their lives to danger and accepted all the difficulties with a firm resolution. The friends also, in order to guide the souls, to promote the Word of God, to discover the unseen treasures of the Kingdom, and to prospect the invisible mines of the Realm of Might, must be willing to undergo any difficulty, so that they may achieve greater results and enrich the world with the boundless wealth of Truth.

"To the friends of the Western States, the self-sacrifice of the old pioneers and the patient gold-diggers must serve as a great example of perseverance. The mines of the Kingdom of Abha and their precious jewels are the praiseworthy attributes and characteristics. These divine perfections are hidden from the sight of men. The believers of God must by day and by night strive in their exposition;—so that their luster and brilliancy may increase. The material mines make man independent during his earthly life, but the mines of the Kingdom of Abha will enrich him throughout all eternity, and deliver him from crudeness, ignorance and poverty. The Western friends must become laborers in these great, spiritual mines, and fill the markets of the world with the gold and silver of the Kingdom of righteousness. For every head they must make a heavenly crown of self-sacrifice; for every neck a necklace studded with the scintillating jewels of humility; for every ear an earring of truth and obedience; for every hand a bracelet of universal service, and for every finger a ring of sympathy;—so that the wonders and beauty of the world of the Kingdom may encircle the globe."

Another day I spoke to the Master, while he was coming out from the Tomb of BAHA'O'LLAH, about the system of irrigation in Southern California, and how the waste and barren deserts are turned into a paradise of flowers, fruit trees and sweet homes. He quickly turned to me and said: "When thou travelest in those parts, tell the people: The Heavenly Irrigator appeared 70 years ago in Persia and taught His disciples how to flood the dry fields of the hearts. Through His knowledge and inspiration they were enabled to transform the waste deserts of the minds and souls into the luxuriant gardens in which the rivers of light are flowing from the inaccessible mountains of God.

"Now, O ye friends of the Western States, just as your Government is spending extraordinary effort and money in the matter of irrigation, building dams on the tablelands to save the winter rain, so that the valleys, the plains and the orchards may be flooded during the summer season,—you must also exert yourselves in the irrigation of the hearts of men. Learn ye perseverance from your universal teacher, BAHA'O'LLAH, who was not disheartened by any obstacle from irrigating the hearts of humanity. Kings and nations arose against Him. and banished Him to distant lands and countries. Nevertheless, whenever He entered a new place, fearlessly He occupied His time in the spiritual irrigation and the sowing of the seeds of knowledge and wisdom in the prepared fields of spirit. Through His tender care the wildernesses were changed into rose gardens, the sad hearts were made happy, the sleepy ones were awakened, and the weak ones strengthened. Irrigation! This is the real and permanent irrigation of the Lord! One drop from this water will allay the thirst of all mankind, suffering the fields of all hearts to become green and luxuriant throughout all eternity. If the ground of the spirit is flooded with this pure water, it will not be followed by any drought; its

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA'O'LLAH—May my life be a ransom to you!

. . . . Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS. *Western States*: HELEN S. GOODALL.
Southern States: JOSEPH H. HANNEN. *Dominion of Canada*: MAY MAXWELL.
Central States: ALBERT VAIL, CARL SCHEFFLER.
Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

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Allah'o'Abha!

Although Abdul-Baha's message to the Bahais of America is given indirectly through Marie Weinstein, a journalist (see reprint of article page 195), it is none the less direct and to the point. He said: "Tell my followers that I am always asking heavenly help for them, and that my deepest desire is that they shall be the source of enlightenment of humanity and the unity of all races of mankind. The point of distinction among men, let them remember, is their deeds, not their beliefs or words. I charge my disciples, too, at this time to show love even toward their 'enemies.' They have no 'enemies.' The enemy of man is himself."

—*The Editors.*

flowers will never fade and its freshness never pass away. I hope that the Western friends may become the spiritual irrigators of the Kingdom, allay the thirst of the thirsty ones and let the waters of divine knowledge, the ideal of the Fatherhood of God and the brotherhood of man, flood the world of humanity."

. Many days later, while I was following him through his garden in Haifa, he again asked me to speak. I talked about the wonderful natural scenes in the Western States. I dwelt on the hot geysers of Yellowstone Park, the wonderful waterfalls of the Yosemite Valley and the strangely formed cliffs of the Grand Canyons of Colorado. I spoke about the wooded valleys, the snow-capped mountains, the wonderful bursting springs, the shimmering lakes, the granite peaks, and the giant trees. The Master always made a big capital about my love for America, and laughed at my enthusiasm in half-earnest, half-

joking manner. Then he said: "Why didst thou not tell me about these wonderful things when we were traveling in America? Now that we are living so far away, thou comest to me with such fairy tales, praising America to such an extent as though God has not created another country in the world!" Then he became serious, and said: "All these majestic scenes of nature, in reality, prove the greatness of the Creator and the antiquity of the world. This globe is indeed millions of years old, and its Creator has had no beginning and will have no ending. He has been, is and will be the Alpha and Omega. A creator presupposes creatures, just as light presupposes the existence of the sun.

"Now just as these wonderful scenes of the world of nature are witnessed in all the Western States, I hope the rare signs and traces of the Kingdom of Abha may also become incarnated and personified; such souls may appear from these States who will be considered the wonders of the age and the geniuses of the time; from their services infinite results may become manifest in the world of existence; their words be penetrative, the trees of their lives fruitful, each one a flag of the victory of the Cause of God and a column of light to guide the wanderers to the religion of God. Then the nether world will attract and in turn reflect the virtues of the world of the Kingdom. Within the short space of our lives or the lives of generations, very little changes will come over these natural scenes and no practical results are witnessed from their mineral lives. But the life and teachings of a single human wonder transforms the whole world. Columbus was a genius in his time. Consider what world-encircling results appeared from his voyage of discovery! Copernicus, Kepler, Laplace and Newton were all geniuses, and their contributions to the sciences have made them benefactors of humanity? The inventors and discoverers of telegraphy, telephony, electricity, wireless, etc., have all, through their distinguished labors and discoveries made man a monarch over the laws of nature, broadened his vision and freed him from the lower, miserable life of the savage, ever fighting with the beasts of the jungle in order to satisfy his bare wants. This is, of course, in the material world. But if we concentrate our attention on the spiritual world and the rich results issuing therefrom, we observe that through the teachings of Christ and the self-sacrifice of His disciples, Europe and America were adorned with the bright jewels of divine civilization, ferocious characters were refined and the love of humanity spread.

"In a similar manner in the Bahai Cause, there must appear extraordinary spiritual geniuses, wonders of the Kingdom of God, souls who in knowledge, sciences, sociability, tenderness, loving-kindness, universality, joyfulness, may be considered unique and peerless. Should such heavenly beings appear in the Western States, the power and the creative energy of the Kingdom of Abha will become manifest and apparent; souls who have discovered their ways to the mines of the Kingdom; souls who are the irrigators of the grounds of the hearts of humanity; souls who are the wonders of the realm of Truth. Then and not until then will the spiritual creation of the Almighty become perfected in those States; the miracles of the transforming power of the Spirit embodied, the mysteries of the Holy Books be revealed and the golden age of peace and brotherhood be established."

We all know that the Western States are thinly settled; that the population of these eleven states is only about seven million, while that of the Northeastern and Southern States together is over fifty million. Still, everyone realizes that the West is the seat of a mighty, virile civilization, that the possibilities of its development are unlimited under the wonderful promises of the Center of the Covenant of God regarding the future of that country.

قسمت شمال شرقی ایالات متحده دارای نه ایالت است و از جهتی قدیم ترین از سائر نقاط است دارای ۲۲ میلیون جمعیت و شهرهای عظیم مانند نیویورک و بستن و فیلادلفیا در این نقطه واقع فقط شهر و بندر نیویورک دارای پنج میلیون نفوس است بزرگترین فابریقها قدیمترین مدارس و دارالفنونها یادگارها و موزه ها و آنچه خاتم در ایجاد ساخته شده اهالیش روشن ضمیر و خیرخواه و عالم دوست هستند . از روی حضرت عبدالبهاء اگر یاران این نقطه بر تبلیغ این نفوس کثیر قیام نمایند و شهر تقدیس گشوده در هوای منزه ملکوت پرواز کنند تائیدات رحمانی رهبر گردد و فتوحات آسمانی پرده از طلعت محبوب برافکند .

لوح اول

گرمابخش اجتماع واماء رحمن ۹ ایالات شمال شرقی ایالات متحده امریکا جمیع روز دوشنبه ۲۶ مارچ ۱۹۱۶ در بهجی در اطاق مبارک از فم مرکز میثاق صادر گشت .

احبای واماء رحمن در نه ایالات شمال شرقی ایالات متحده امریکا نیوهامشایر . رود آیلند . کن نکتیکت . ورمنت . نیویورک . نیوجرزی . ماساچوست . نیویورک علیهم وعلیهن التحیة والثناء

هوالله

ای منادیان آسمانی ایام نوروز است همیشه بیاد آن یاران مهربان هستم و از درگاه احدیت طلب تائید و توفیق مینمایم تا آن جمع مانند شمع در اقالیم امریکا برافروزند و نور محبت الله در قلوب بدرخشند تا انوار تعالیم آسمانی خطه امریکا را مانند این فضای نامتناهی بنجوم هدایت کبری روشن و مزین فرماید .

ایالات شمال شرقی در ساحل آتلانتیک مثل ایالات مین نیوهامشایر . ماساچوست . رود آیلند . کن نکتیکت . ورمنت نیویورک نیوجرزی و نیویورک در بعضی این ایالات احبای موجود ولی در بعضی شهرهای این ایالات هنوز نفوسی بانوار ملکوت روشن نشده اند و از تعالیم آسمانی خبر ندارند لهذا از برای هریک از شما امکان باشد که بآن شهرها بشتابید و چون ستارگان بنور هدایت کبری برافروزید . خداوند میفرماید و ترسی الارض هامدة فاذا انزلنا علیها الماء اهتزت وربت وانبتت من کل زوج بهیج میفرماید زمین خاک سیاه است چون فیض ابر بهاری ببارد اینخاک سیاه باهتزاز آید و گلهای رنگارنگ بروياند یعنی نفوس انسانی چون از عالم طبیعت است مانند خاک سیاه است چون فیض آسمانی برسد و تجلیات نورانی هویدا گردد باهتزاز و حرکت آید و از ظلمات طبیعت رهائی یابد و گلهای اسرار الهی بروياند .

پس باید انسان سبب نورانیت عالم انسانی گردد و تعالیمیکه در کتب مقدسه بوحی الهی نازل ترویج دهد در انجیل شریف میفرماید بشرق و غرب سفر کنید و جمیع را بنور هدایت کبری روشن نمائید تا از حیات ابدی بهره و نصیب برند الحمدلله ایالات شمال شرقی در نهایت استعداد است و چون زمین پر قوت است باران فیوضات الهی نازل گردد حال باید شما دهقان آسمانی گردید و تخم پاک بیفشانید هر تخمی برکتش محدود است ولکن تخم تعالیم آسمانی فیض و برکتش نامحدود و در قرون و اعصار متصل خرمنها تشکیل کند در اسلاف ملاحظه نمائید که در ایام مسیح نفوس مؤمن ثابت معدود قلیلی بودند ولی چنان برکت آسمانی نازل شد در سنین معدوده جم غفیری بظل انجیل درآمدند . در قرآن میفرماید که یک جبه هفت خوشه برآرد و هر خوشه صدانه بدهد یعنی یکدانه هفتصد دانه گردد و خداوند اگر بخواهد مضاعف میفرماید چه بسیار واقع که نفس بیماری سبب هدایت مملکتی شد حال نظر باستعداد و قابلیت حاضرین بنیادیم بلکه نظر بعنایات و فیوضات الهیه در این ایام نمائیم که قطره حکم دریا یابد و ذره حکم آفتاب جوید وعلیکم وعلیکن التحیة والثناء ، ع ع

لوح دوم

هوالله

ای دوستان حقیقی جمیع اقالیم در نزد حق اقلیم واحد است و جمیع مدائن و قری یکسان و مساوی هیچگاه بر دیگری امتیاز ندارد کل مزارع الهی است و مشمول نفوس انسانی ولی بایمان و ایقان و سبقت بر دیگران مکان را شرف نماید بعضی از بلاد مستثنا گردند و بشرف مرتبت بی منتهی فائز شوند مثلاً بعضی از اقالیم اروپا و امریکا بلطافت هوا و عذوبت ماء و حلاوت کوه و دشت و صحرا مستثنا و در نهایت امتیاز با وجود این فلسطین بشرف جمیع اقالیم گشت زیرا جمیع مظاهر مقدسه الهیه از یوم حضرت ابراهیم تا ظهور خاتم النبیین یا در این اقلیم متوطن یا مهاجر و مسافر بودند و همچنین یثرب و بطحا بشرف بی منتهی فائز نور نبوت در انجا تابید لهذا فلسطین و حجاز از جمیع اقالیم ممتاز گشت .

(Continued on page 192.)

صدور الواح عمومی عالم

آفرین بر عشق گل اندام او صد هزاران ذره را داد اتحاد

از نظر امری میتوان گفت که از حکمت‌های بالغهٔ این حرب بهائی صدور چهارده الواح عمومی است که بافتخار مجامع بهائیان امریکا و کانادا از قلم مرکز میثاق نازل گردید و در هرکدام از این الواح مقدسه حضرت من اسلحه الله یاران را امر بقیام بر ترویج امر الله و انتشار نفحات الله در اطراف جهان میفرمایند تا روی زمین بهشت برین گردد و ساکنین ارض ملائکه سماء شوند.

پس از آنکه این الواح نورانی در ایام حرب در بهجی و عکا و حیفا صادر شد جناب میرزا انوار الدین بخط نستعلیق خوشش بر قطعه‌های بزرگ نوشته مطالعه کردید و چون طریق ارسال آن ممکن نبود مدتی در بیت مبارک محفوظ ماند و قریب بسال در سرداب مقام اعلی پنهان بود تا آنکه حرب عمومی بانتهی رسید اسباب مسافرت مهیا گردید و بالاخره بواسطهٔ یکی از خادمین آستان امر مبارک بامریکا آورده شد و در جلسه‌های مجمع سالیانهٔ شرق الاذکار در نه نطق در حضور هزاران از یاران ارض اظهار داشته گردید. این مجمع مهم در ایام رضوان در شهر نیویورک در یکی از بزرگترین هوتل‌ها موسوم به مانک الیسین منعقد گردید و جلسه‌اش یکهفته طول کشید. قرائت ترجمهٔ الواح و نمایش هریک در آخر هر جلسه حرکت عظیمی در عالم بهائی انداخت قلوب را بابهتر از عربی آورد جمع یاران را از هر جهت متحد نمود و آثار وحدت و یگانگی را از اساس برانداخت روحانیت بی اندازه حاصل گردید اشعاع روح قیر شد بالها باز گردید و ارواح در فضای قدس پرواز نمود شمس حقیقت در نهایت شدت بدرخشید اقمار حقیقت افکار عالیه در آسمان ضمائر هویدا گردید تائیدات ملکوت الهی مشهود دیده شد ارکان وجود سامعین بحرکت آمد قوای معنویه نمایان شد بهجه و ولوله در جانها افتاد دلبر شعف استعف آسمانی پرده از رخ برافکند کندوز بنجر قیود پوسیده از دست و پا برداشته شد و افکار در قیام بانجام خدمات امری و اعلاء کلمة الله تمرکز پیدا کرد. این انجمن عظیم فی الحقیقه از هر جهت روحانی بود توجه جمیع یاران به مرکز میثاق بود و دیده‌های کل بر جمال نورانی او ناظر آن مجمع از شدت اتحاد و اتفاق گویا بهشت برین بود و جنت عدن از اثر کلمات مبارک بنوعی نماینده گان محافل بهائی امریک و کانادا در جمیع عوالم امری متحد گشتند که مانند شیر و شکر بهم گیر آمیخته شدند و از آن انجمن عظیم بشهرهای خود مراجعت نموده مشغول بخدمات امر الله گشته شور و ولهی در قلوب افتاد قوة کلمة الله در مجلس آخر بنوعی قلوب را مسخر نموده که اجتماع حاضر مبلغ هفت هزار دولار بجهت انتشار تعالیم الهی تقدیم نمودند و کلیهٔ قلیهٔ تبلیغیه از نو زنده تغییراتی مهم تشکیل دادند که باین مطلب رسیده گی نمایند و اقدامات بیشتر از دوازده مبلغین در اطراف امریکا ندای یا بهاء الابهی بلند نمایند و در مجامع نفوسش را بملکوت الهی دعوت میکنند این الواح عمومی مانند صور اسرافیل بود که مرده گان صحرای غفلت را بیدار نمود و روح جدیدی در ابدان بدمید و کل را متحرک و متهز فرمود و در این پنج ماه اخیر اجانب در هر طرف امریکا چنان قیامی در خدمات امر الله نموده اند که مثل و شبهه آن تا بحال دیده نشده و روز بروز بر اشتعال خود میافزایند

محض آنکه قارئین بر عظمت این الواح پی برند عرض میشود که دوازده عدد آن بافتخار احبای ایالات متحده و کانادا و امریکای جنوبی و جزائر اطراف آن صادر گشته. ایالات متحد تقسیم بچهار قسمت نقسم میشود ایالات شمال شرقی ایالات جنوبی ایالات مرکزی و ایالات غربی. هرکدام از اینچهار قسمت دو لوح کانادا دو لوح و امریکای جنوبی دو لوح. لوح سیزدهم بافتخار جزائر پاسیفیک ممالک آسیا افریقا اروپا و سائر جزائر دنیا و لوح چهاردهم محتوی تعالیم عمومی است از برای مبلغین و ناشرین امر الله

اهمیت این الواح در آن است که حضرت عبد البهاء مملکت و جزائر دنیا را بایک یک اسم برده و دستور را امر بر قیام بتبلیغ ساکنین آن نقاط میفرمایند و مناجاتی در آخر هر لوح صادر تا مبلغین حفظ نموده هر روز بخوانند و طلب تائید از حضرت پروردگار نمایند. صدور و انتشار این الواح فی الحقیقه یک "علم جغرافیای بهائی" تشکیل میدهد و بر هر یک از بهائیان واجب مینماید که از تاریخ دنیا، جغرافیای ارض نژادهای مختلفه، ادیان و آراء متفرقه، تمدن قدیم و جدید، اصول و فروع ترقی ملل، عقائد و افکار محل بخوبی آگاه گردند تا بتوانند برانتشار نفحات الله قیام نمایند و از روی حجج و براهین عقلیه برحسب فهم و ادراک هر نفسی امر الله را ثابت کنند و نفوس را بشریعهٔ رحمن داخل نمایند و از دیو پست فطرت جهل و نادانی نجات بخشند و جمیع را بوحدت عالم انسانی دعوت فرمایند

ترجمهٔ این الواح و بعضی بیانات مبارک که مربوط بانها است در کتابچهٔ مخصوصی بلسان انگلیسی چاپ و در میان یاران الهی منتشر گردیده و در این موقع دو اول لوح مبارک که بافتخار احبای شمال شرقی ایالات متحده صادر شده درج میشود و بتدریج در شماره‌های آتیه باقی انتشار داده خواهد شد.

وقبل از آنکه قدم بعالم فنا گذارند عیونها تحم گذارده و اعالی را از جهت حاصلات سال آتیه در اضطراب نگهداشتند.

۳. اگرچه حکومت سعی نمود و مردم را مجبور کرد که در روزهای معین در حوالی رفته و مقداری تخم مرغ جمع نموده تسلیم اداره نمایند ولی در جلوی این سیل مهدر چند رطل تخم مرغ جمع کردن چه نتیجه دهد. و در سال جدید از زمین بجز مرغ نمیجوشید نبوعی که همچنین در خاطر نداشت و هر چه بود و نبود خوردند و با نیو اسطه خطر عظیم قحطی در جلوی انظار مجسم گردید.

۴. این قحطی نبوعی برای اهالی سوریه مستولی گردید که هزاران هزار از شدت گرسنگی مردند و اطفال ضعیف البنیه در کوچه و بازار پوست نارنج و زنان و دختران در دامنه کوه علف جمع نموده میخوردند در این بحبوحهٔ قحطی حضرت مولی الوری به قوت خارق العاده در تمام فقرا کوشش نمودند و اسباب زندگانی اجتماعی را فراهم آورده نگذارند که بگیفر از باران بگشب بی شام ماند و این نبود مگر یکی از بزرگترین معجزات حضرت عبدالبهاء.

۵. چون این قحطی رخ گشود ابواب رخاء بجهت بسته حضرت مولی الوری بنفسه به قریهٔ عدسیه تشریف برده و هر سال دو سه ماهی در آن گرمای شدید بسر برده و بشغول زراعت گشتند و بجهت اجتای نردشتی حاصل خدا داده از گندم و جو و دره و غیره بحد آورده و فی الحقیقه حق جل جلاله برکت عظیمی داد و باشتر حاصلات را بیفا و عکا حمل نموده در میان بهائیان و سیحیان و مسلمین و یهود تقسیم میفرمودند چنانچه کل بر این بشیوهٔ مرضیهٔ قدسیه شهادت داده و میدهند.

۶. در آن ایام دو سال متمادیاً دولت عثمانی سعی نمود که ایرانیان را در ردیف عسکری در آورد اول اسامی و عکس های نفوس ایرانی را در دفاتر حکومتی ثبت نمودند و بعد جمیع را بر حسب اسم و رسم طلبیدند ولی در اینموقع هم یدغیبی در نجات یاران از ایندورطهٔ هولناک معجزهٔ سیحائی نمود و جمیع را از این قید عسکری آزاد فرمود.

۷. در آن چهار سال بعلاوهٔ خواهشها و احتیاجات لایتجزی و لایحصی عسکری و فقر عمومی و خوردن حاصلات دو سال بواسطهٔ قحطی و بیکار ناخوشیهای زیاد برای اهالی مستولی گردید و تیفوس و ملاریا بغیب آلاف را بعرصهٔ عدم کشانید علی الخصوص این ناخوشیها در میان عائلهای ارامنه که دولت اینها را از شهرهای خود در داخلهٔ آسیای صغری بسوریه آورده بود شیوع زیادی داشت عدهٔ از این آوارگان را به عکا و حیفا آورده و چون بیکس و گرسنه بودند حضرت عبدالبهاء بر حسب رأفت عمومی بقدر امکان در دلجوئی

و دستگیری اینها میکوشیدند و یکی دو نفر اینها در خدمت مقام اعلی معین نمودند فی الحقیقه خیرات و مبرات وجود مبارک در آن چهار سال شامل حال جمیع ملل و ادیان بود کسی بجهود اقدس رجوع ننمود که نا امید مراجعت نماید کل از خوان رحمتش بهره و نصیب بردند.

۸. در آن ایام تیره و تاریک چون ابواب بسته و رفت و آمد مسافرین ممکن نبود بر حسب امر مبارک حاجی رمضان یکی از دوستان قدیم و تجار ایرانی با وجود قدمت سن دو سفر با یران نموده و از خطرهٔ عبور کرده الواح قهم و اخبار ارض مقصود را با جواب لب تشنهٔ بی اختیار رسانید فی الحقیقه خدمت بزرگی با مرالهی نمود و بانیو اسطه روح جدیدی در اجاد یاران دمیده شد و سواد آن الواح با روپا و امریکا و سائر بلاد شرق ارسال گشته یاران انصفحات هم در انتظار وصول اخبارات بودند سر زنده و پر حرکت گردیدند.

۹. همچنین هر سال در موسم تابستان تلامذهٔ بهائی از مدرسهٔ بیروت بحیفا آمده در بالای کوه کرمل در جوار مقام اعلی ایام تعطیل را بسر میبردند و هر روز و شب بحضور حضرت عبدالبهاء مشرف شده بگوش خود اصغای بیانات بود هانی مینمودند و مجالس پر فرح و سروری ترتیب داده نطق های فصیح و بلیغ در محضر مبارک ادا میکردند نغمه های الهی میسرودند بزیارت روضهٔ مبارکه مشرف میشدند و در جمیع آن ایام در ظل شجر پیمان محفوظ و مصون ماندند تا آنکه الحمدلله حرب عمومی بانتهی رسید و هر کدام بخوبی و خوشی تحصیلات خود را تمام کرده با وطن خود مراجعت مینمودند تا در امر الهی خستگی نمایند در میدان ملکوت اسب همت را نند آتش ربانی عشق در قلوب افسرده روشن کنند سبب تسلی خواطر دل شکستگان گردند از معجزات حضرت مولی الوری در ایام حرب همت نمایند در طریق حضرت بهاء الله جانفشانی کنند علم دین رحمن را بر اعلی قلل آفاق بلند نمایند شمع محبت الله را در انجمن آفاق روشن کنند چه که عنایات حضرت سر الله الاکرم همیشه شامل احوال انها بوده الطاف بی قیاس انها را احاطه نموده یاران فقیش بر انها باریده و نعمش را قش بر پیکرشان تابیده و در هر کجا هستند بزبان حال گویند

۱ دیگران چون بروند از نظر از دل بروند
تو چنان در دل من رفته که جان در بدنی

سعادت هر امری چه دنیوی و چه اخروی تعاون و تعاضد
و بدون تعمیم و ترویج این اساس هیچ امری محکم و متین نگردد
و هیچ فکری از عالم غیب قدم بمنصهٔ شهود نگذارد چه که این
عصر عصر عمل است نه زمان قول قرن ظهور جواهر معانی
از معدن انسانی است و دور اجرای اوامر حضرت
ایزدی باید اصول الهی را سبب رشد و نمو قوای
معنوی و جسمانی نمائیم و نکلف را رغد قناعت نکنیم طفلان
از سنگ ریزه خوشنود گردند و جهلا به جعل تعقبات
کهنه پوسیده دل بندند ولی بهائیان روشن و دل بایدکه
قوهٔ عمل بر عالمیان ثابت کنند که حادم هیئت جامعه هستند
و در این شاهراه آسمانی شب و روز مشی خواهند نمود
تا ملکوت الهی بر ارض قلوب مستقر گردد و قلوب
بهشت غبرا و جزیرهٔ خضرا شود مرغان دانش و طیور
هوش بر شاخسارهای سبز اشجار اختراعات بدیعه
نغمه‌های دلکش سرایند و رموز حقیقت تعلیم دهند.
امید چنان است که اساس نجم باختر یوماً فیوم متین
تر گردد و ازندای آن خفتگان بیدار گردند کرات
شنوا شوند گنگان گویا گردند و ذلیلان عزیز شوند
مشعل روشن روح و ریحان گردد و صلای صلح و سلام
در شرق و غرب بلند نماید.

و حضرت مولی الوری نجاح و فلاح این جریده را منوط
به استقامت استقامت فرموده اند و حضرت
مسیح این مطلب مهم را در قالب مثل در آورده میفرماید:-
"بنابراین هرکس این سخنان مرا استماع نماید و انها را
بعمل آرد او را بمرد دانائی تشبیه نمایم که خانهٔ خود را بر روی
سنگ اساس گذارد و وقتیکه باران ببارد و سیلابها
روان شود و بادها بوزند و از هر جهت بر انخانه حمله نمایند
چون اساس را بر سنگ بنا نهاده تزعزع نشود و خراب
نگردد و هرکس این کلمات مرا گوش داده و مطابق انها
عمل ننماید بمرد جاهلی بود که خانهٔ خود را بر ریگ بنا نهاد پس
باران ببارد و سیلابها روان گردند و بادها بوزند و بر آن
خانه حمله نمایند و منهدم و خراب سازند و انهدام آن
عظیم خواهد بود"

حضرت عبد البهاء در ایام حرب

حدیث عشق بطومار دلنشین نجنبد بیان شوق بگفتار در نمیگنجد

پس از اعلان حرب عمومی در ماه اغسطس ۱۹۱۴ اعلان فرمودند
و طرق مسافرت بارض مقصود و ابواب مراسلت باکثر اقطار
بسته شد حضرت من اراده الله در هیجان آن طوفان عظیم
به نگهداری و محافظت احبای الهی در آن دیار قیام فرمودند
و از هر جهت اسباب راحت و آسایش کل را فراهم آورد
و به اطوار حسنه و اخلاق مرضیه و صداقت و دیانت و تسلیم
و رضا کل را دعوت مینمودند و جمیع شاهد بر این مقال هستند
که اگر آن وجود مبارک نبود مقام اعلی در روضهٔ منظهر در خطر
و حوضهٔ یاران متفرق میگردید و حوادث غیر قابل تحمل از جهات
سه هر کدام را بگوشهٔ انداخته تار و پودشان از هم می گسیخت
اشتان خاموش و قوتشان مبدل به ضعف میشد.

۱. در ابتدای حرب چون اضطراب عمومی اهالی سوریه را احاطه
نموده و هر روز ترس آن بود که اسطول دول متحاربه جفا و عکا را
به توپ ببندند و خرابی کلی حاصل گردد مردم دسته دسته
با اهل و عیال خود به دهات اطراف فرار مینمودند لهذا بنا بر حکمت
بالغه حضرت مولی الوری بنفسه به قریهٔ ابوسنان تشریف برده
محل برای اهل بیت مبارک و جمعی از یاران ترتیب داده و
قریب هفت ماه در نهایت آسوده گی زندگانی نمودند و در اندمت
حرب امر مبارک مدرسهٔ برای تربیت اطفال تشکیل داده
جناب بدیع افندی بتعلیم نونهالان بوستان الهی مفتخر و سرافراز
گشتند همچنین جناب دکتر حبیب الله خان به پرستاری و مداوای
مرضا از اغیار کوشش مینمودند و هر وقت حضرت عبد البهاء از
جفا و عکا به ابوسنان تشریف میبردند حضرات شایخ دروز و
اجانب از بالای کوه سرازیر شده در حالت استقبال لسان
حمد و ثنا میگشودند و شب‌ها در محفل مشایخ لسان مبارک در شرح
و بسط اسرار ملکوت و آیات لاهوت مشغول و قلوب
کل از جواهر سرور و شعف مملو چنانچه روحانیت و صفاء و جمال
آن ایام هیچوقت از نظر محو نشده و نخواهد شد.

۲. در همان اوقات افواج جرار مخ برار اراضی سوریه حمله شدید
نمود چنانچه وجه آسمان از زیادی انها پوشیده و مانع تابش آفتاب
گردید قریب دو ماه این سربازان سماوی دشت و صحرا را
پر نموده و قلوب زارعین و بیچاره گان را در چنگال خوف
نگهداشته هرچه سبزی بود خوردند حتی پوست درختان را میل
فرمودند

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نجم باختر

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این جریده برحسب تاریخ بهائی هرنوزده روز چاپ وتوزیع میگردد ودرنهایت آزادی درمسائل یگانگی بشر ووحدت ادیان وترویج صلح عمومی وتربیت اطفال وحل مشاکل اقتصادی وپیشرفت امر حضرت بهاءالله در اطراف جهان وتوضیح حقایق دین عمومی خواهد نوشت ومقالات مفیده در این خصوص درج خواهد گردید

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ندای نجم باختر

چند سال بود که بواسطهٔ انجرب عالم سوز دراین جنگ
شعل افروز اساس سعادت عالم بشر بباد وفنا رفت
ودوستی ویگانگی محو ونابود شده بود از بخت نبود
مراسمی وازصداقت نمانده بود مگر رسمی طبیعت
انسانی که مایه اش نقص وشر وغرور وفساد است
ششیر استبداد وستمکاران ظلم را در دست گرفته
در شرق وغرب وجنوب وشمال دنیا مشغول به
قتل وخونریزی بود وجهان سراسر در چنگال دیو بد پیکر
تعصبات جاهلیه مسجون وافتاده روستای
آفتاب راستی مبدل به تاریکی ضغینه وبغضاء و
روز به روز نیرنگی تغیر به شب حقد وحسد شده
بود جمیع طوائف عالم واحزاب دنیا مانند حیوانات
درنده بجان همدیگر افتاده دهر روزی از اجسادی
انسانان کوهی ساخته شهرها خاکستر شده میلیونها
نفوس تلف گردیده اموال بدرفته نفوس پایمال
شده اوضاع جهان منقلب گردیده ودنیا تاریکان
وعقول حیران تا آنکه بعد از پنج سال قتل وغارت
عمومی این طوفان اساس افکن باندازه ساکن
وان آتش بمقداری خاموش گردید ابواب
معقول مفتوح گردید چشمهای خفته بیدار شد
آب رفته دوباره بجوی آمد امیدهای مرده زنده
گشتند صلح وسلام بگوشش هوش رسید وندای رنان سلطان ملکوت
باین ارض وسماء بلند شد

خفتهٔ خاک لحد را که تو ناگه بسرائی
عجب ار باز نیاید به تن مرده روانش

ازجملهٔ قطعهٔ فلسطین که مرکز انوار شمس حقیقت ومصدر آثار
حضرت الوهیت بوده در اینمدت بیشتر از سائر
قطعات ارض هدف سهام بلایا وشقاوت جنگ عمومی
شده بود. بنا بر حکمت بالغهٔ الهیه بید عاکره تخریب دولت
انگلیس افتاد وباب راحت وآسایش عمومی ومرور وفرح
معنوی بروجه ساکنین مظلوم آن ارض مفتوح نمود اهالی
ذباب وایاب میگزیدند وراه مسافرت باز شد
تا آنکه مسافرین شرق وغرب دوباره بزیارت لقای طلعت
پیمان مشرف شوند ازچهار اجیران بمنوشد تا بید
وتوفیق صمدانی چیند واز نیم روح بخش کلمات الهی منتشر
گردند.

در اینمدت حرب عمومی ندای قسمت پارسی نجم باختر
ساکت بود واسباب انتشار مقالات مفیدهٔ او از هر
جهت معدوم ولی از تائید حضرت پروردگار وهمت مدیران
امریکائی انگلیسی آن منظما چاپ ونشر میگردید ودر ممالک
غرب سبب سرور وبهجت قلوب یاران الهی بود تا آنکه
در این ایام امر از مصدر روحانی صادر که دوباره این علم
میثاق بلند گردد وبر جبین موج بر آفاق زند ندای ملکوت
رحمن عالم بوشنود وساکنین ارض نمایند وباهمت خارق العاده
در خدمت دوستان جانفشانی کنند انوار وحدت عالم
انسانی را انتشار دهند وافق رجهان ضمائر را از ابرای
تیرهٔ جهل ونادانی صاف نمایند.

این است که متوکلا علی الله ومنادیا بمیثاق الله ومتشبثا
بریداء حضرت من اراده الله در انتشار این جریده دوباره
قیام نموده واز جمیع احبای معنوی مستدعی اند که نجم باختر
را از هر جهت تجلیل خود دانند ودر تائید آن سعی وکوشش
نمایند تا روز بروز خوشتر وبهتر گردد وندای آن فصیح تر
وبلند تر شود اوازه اش جهانگیر گردد ودر خدمت
عالم بهائی قوای عظیمه ظاهر نماید چه که اساس

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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SHOGHI RABBANI

Grandson of ABDUL-BAHA

Translator of recent Tablets to and letters from Bahais of the United States and Canada.

Writer of Diary Letters beginning in this issue of the STAR OF THE WEST, see page 216.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Masheyat 1, 75 (September 27, 1919) No. 11

The Oneness of the World of Humanity

Address by URBAIN LEDOUX* delivered at the Fifth Session of the Bahai Congress at Hotel McAlpin, New York City, Monday evening, April 28th, 1919. Stenographically reported.

GOD has given me the power of speaking to many people. It is rightly said that one may present to you the prelude of the organ, but the organ itself has been destined to chant the praise of One whose glory would extend to all parts of the universe, and that part of the universe that it took the longest to reach was the universe within. And as Ali has so beautifully and so inspiringly said, "Why worriest thou when in thee is being unfolded the universe?"

I traveled far and wide—as a pioneer I came from New France (Canada)—to all parts of the world of men and the world of earth, seeking, seeking ever seeking, for the glory of God expressed in justice and in loving service. In vain did I seek, for it was not to be found. Justice had fled from earth and loving service was expressed in inaction. And as a sunken trunk of a tree was I drifting upon the ocean of life, sinking, sinking and sinking continually into the condition manifest in certain periods of history—a dead primeval humanity. Justice, loving service, so expressive of the oneness of the world of humanity, was not there shining forth. . . .

Like a discoverer had I gone forth, possibly like Cartier, when he left St. Mahlo, to discover the new France. Like a child had he gone forth in a new world, to discover a new humanity. But the voyage was long, very long indeed, for what the child was seeking was the oneness of humanity within. There were two personalities struggling with each other, the material and the spiritual. And the material had as a motto, "Go there in the struggle of life, in the strenuous life of America; that nothing was impossible to him who willed." With that he had gone forth in material conquest, and for a certain time was spoiled that note so beautifully brought by the love of a mother, whose human tender feelings were great and whose oneness of love centered upon an only boy for whom she had waited ten years. Being absolutely material in his ambition he became part of that world of materiality that today is struggling against the true realities of life, and that we find manifested in these divisions of races, in these divisions of nations, and in these divisions of caste.

The oneness of the world of humanity can be found first of all in the conquest of the self within you! Selfishness, pride, vain-glory, social distinction, intellectual superiority, material acquirement. If you are able to sever yourself from these slaveries of pride, of selfishness, of greed, of vain-glory and of distinction of caste classifications, you will have the beginning of the assurance of oneness within yourself. It is the first and greatest struggle.

*An added charm of this address lay in the earnestness of the speaker and the quaint English of a French-Canadian.—*The Editors.*

Then, if you are able to realize that there are neither Brahmans nor Pariahs in the world, and that there cannot be the distinction of classes, there cannot be any class struggle because of the fact that you shall reach up to the station of the poor, then you shall attain to the oneness of the world of humanity. But you can attain to that distinction only if you have conquered within yourself that other self which rebels against oneness, that other animated by pride, animated by selfishness and animated by greed, which divides this world today, not principally in that of an Asia, in that of a Europe, in that of an old or that of a new world; but divided into two great struggling classes of those who possess materiality and those who do not, those who possess spirituality and those who do not. These are the two great classes today, yet our eyes are continually cast upon regions, divisions geographical, racial, of nations and colors, and so forth, notwithstanding the fact that the barrier is greater in that of possession than that of non-possession, of materiality than of spirituality.

If you have conquered your materiality, then you can go forth and serve Almighty God in a manifestation of oneness with those who need to share your bounty, or rather God's bounty—for what are we but the servants of God upon earth to deliver what God has given—and yet we keep, we keep, we keep, and we rarely give but to ourselves and to those we call dear to us. As I speak to you tonight, how many homes in this city, how many homes in this state, how many homes in the world, are suffering while we in this great city are in the midst of luxury, where people are spending, spending thousands and thousands and millions of dollars in festivities of all kinds. Tonight two thousand men are assembled in the Bowery Mission, and there is a tax of one cent to each ticket they shall receive and most of them haven't got that penny to give; and we are the children of God here on the earth to deliver God's bounty, and yet thousands are here who suffer continually for the lack of the necessary things to enable them to exist. Oneness calls for your sharing all that you have with them. That is the first duty. The first duty is to share with your brother. Not simply to share what you have of money, not simply to share what you may have of garments, not simply to share what you may have of bread, but to share of yourself, of your companionship.

You say they haven't got the education; they haven't got the manners. Oh, they haven't got it, because you don't mix up with them! You haven't given them that, and God has given you talent, God has given you the possibility of elevating their life into a higher moral world, into a higher spiritual world, and you are here without putting into practice that spirit of oneness which brings the Pariah and the Brahman to each other.

This is the message of the Bahai Revelation. It is the grand message of the Bahai Revelation that Abdul-Baha and BAHA'O'LLAH have both so beautifully practiced in this world; they have shared their bounty not simply in principle but in person. They have nothing but of themselves to give in person and they gave all of that. They had only the period of life in themselves to give to humanity and they gave all of that, and the greatest message which was brought by Abdul-Baha to England and to the United States was brought in the Missions of the poor, in action, the oneness of the world of humanity. We see it is bringing together people of different color, in bringing together the Chinese and the Americans, in bringing together the South and the North. O my friends, it is in bringing together the child of the Ghetto and you, it is bringing together the Bowery man and you; it is to bring together the man who possesses and the other who possesses nothing. That is the grand work before us, bro-

thers and sisters in the Bahai teaching. It is! It is! It is here for you to do and you have not far to travel. You have it in your midst. You have it in your midst. You have it in your midst!

And then that oneness of the world of humanity calls for you to be very tolerant of those who hold a different vision than you do as regards the economic and social questions that are agitating the world today. Christ said, "Call no one fool." Be careful of the expression that you may use whenever you designate any one that is struggling towards an equalization of the worldly and spiritual opportunities. Don't simply try to dominate them through your superior intellectuality. Rather go for a certain time and live the life with them. Share their tribulations.. Share their sorrows. Share their trials and bring some joy into their life. Sometimes you may realize it is difficult for you to bring laughter upon the lips and that it may take time, if you come with silks and satins and pearls, to convince them that you are sharing with them all that you have of self and position, and you are one with them, that you are with them in a spirit of unity. Because they have eyes that see and penetrate, for they have gone through sorrows, they have gone through tribulations, and their eyes do not see simply the outward things, but they see the inward. And men, in order to be one with them, you must be in the spirit of severance, you must be the servant of the servants of God, and only in that way may you be at one with humanity—by being the servant of the servants of God, and that calls for severance.

And to be at one with the world of humanity you must then, after having given all of yourself to Almighty God and to His servants upon the earth, soar forth, delivering your material self to humanity, soar forth in the spirit of Almighty God, vibrating in harmony with His divine flow, and there, reaching out to Him, find that inspiration that will guide you on without thought of boundary, of social distinction, of racial distinction, of national distinction, unto the Kingdom of God which has been prepared for all of His children and which today is being illumined by the divine Tablets that are being revealed, being presented, to us.

Allaho'Abha!

The Seed Sowing of the Ages

Address by MRS. MAY MAXWELL of Montreal, Canada, delivered at the Fifth Session of the Bahai Congress at Hotel McAlpin, New York City, Monday evening, April 28th, 1919. Stenographically reported.

BELOVED friends: As we have gathered here day by day and night by night in this room in the heart of this great city, we must have all realized that we are in the presence of an extraordinary event, that as the torrents of living water have poured from these great creative Tablets over our souls, we have been submerged in a realm of light and beauty and love which leaves us in great amazement. It may be that the most difficult thing for the soul is to become conscious of the greatness of events with which we are contemporaneous. We look back over the history of the human race and we see how many thousand years ago God made covenant with mankind through Abraham, and in that covenant He promised that the day would come upon this dark world when the seed of Abraham should be as the stars of heaven and the sands of the sea. When Moses gave the great Tablets to the Israelitish people and they gathered on either side of the mountain and took an oath of allegiance and devotion and love and loyalty to that great covenant of steadfastness and servitude

to the people, another great epoch in the seed-sowing was unfolded.

When we look back upon such periods in the world we realize their greatness. We understand their sublime significance, and yet we here gathered are living in a period so infinitely greater and more wonderful that we are dazzled by the brightness of the light so that we cannot see. Those Israelitish people fulfilled their covenant and were led away and found the Promised Land of God and then, after a period of time came the Beloved One, the Son of God, Jesus Christ, and gathered around him a little group of souls and illumined them, educated them, taught them and prepared them for the great seed-sowing of that Christian era. After their Beloved One had ascended to the supreme realm and they were left alone on earth without him they went to the mountain top and renounced all that they had in this world. They gave up their homes, their families, their possessions, all that was near and dear to them on this earthly plane of existence, and they dedicated themselves utterly to the servitude of Jesus Christ, to their Lord and their Master, to go forth and to be the torch bearers to the world of humanity. They were the seed of God in the world. Their seed and their children's seed spread and enveloped the world until today the great Christian dispensation that was sown by these early disciples has enveloped a great part of the world.

In what a day are we living, in what an age are we? We have the privilege today that those disciples had, but not after the departure of our Beloved, but while he is still in our midst. He is calling us to ascend to the mountain top, to sacrifice and renunciation, to give up all in life, because BAHA'O'LLAH has said in this day let no one come to me unless he have his head in his hand. Abdul-Baha is calling us again; he has for twenty years been calling this nation. We have been partially asleep and partially deaf and partially blind, but now we are awakened and because in his infinite bounty he has created a new spiritual springtime. God through the great laws of evolution has permitted the world to be harrowed and furrowed by war and sorrow and calamity until it is prepared; the soil of human hearts is prepared for the eternal seed of life, the seed of the love of the adored Beloved One. And now Abdul-Baha has sent this seed to us, the potentiality, the mystery of a seed which shall unfold throughout ages, and cycles and generations to millions and millions of human beings.

What is that seed to be? Are we not ourselves that seed? Must we not be of that pure essence that wherever we go and become implanted in that place even temporarily we impart the life of God, the life of the Covenant to the people of the world? This is the seed of life. See the whirlwind that the world has reaped in this day because they have sown their tares! Mankind has sown in selfishness, darkness, ignorance and greed, and now today it is reaping this terrible whirlwind of the flood of infinite calamities; but now Abdul-Baha is calling us to sow the seed of truth, of love, of light, of justice, of righteousness, and eternal unfathomable peace, that shall envelop all mankind for hundreds of thousands of years.

We must all realize that never from the beginning of the world until now was such a moment offered to any people. We are truly standing in that "eleventh hour," promised from the foundation of the world. You remember in the Book of Daniel it says that at the time of the end, "they that be wise shall shine as the brightness of the firmament, and they who turn many to righteousness as the stars for ever and ever." And this is that hour of consummation in which we are gathered. Everyone of us is blest beyond all the inhabitants of the earth because we have the privilege to be in the presence of the most sublime creative Word of God

which is being poured upon our hearts and innate reality to create in us a new capacity and to send us forth to give life to the people of the world.

Jesus said, "Work while it is day, for soon the night cometh, when the way to the vineyard will not be so easy to find." And Abdul-Baha said, "Now while the Sun of Truth is still shining and the Son of God's Covenant is manifest, go forth and work, for soon the night time cometh and the way to the vineyard will not be so easy to find." Many years ago in Acca our Beloved Master said to us, "The time will come when the people will come here to Acca as you are coming now and they will weep and lament because they have not seen one of these days." He said, "They will tear down these gates and build gates of the most beautiful marble in the world and then the ages will roll by and new generations will come and they will bring bricks of solid gold and silver and build the gates." And then in the garden of Rizwan which sheltered BAHA'O'LLAH during his lifetime, he said, "You are privileged to enter this garden to drink of this Fountain of Light, to be in this presence during his appearance in the Temple of Man on this earth. There is no period that can be compared in this world to living in the day contemporaneous with the appearance of that Beloved One on the earth. It is different from any other time. It is life, it is joy, it is ecstacy, it is springtime, because his feet are treading this earth!"

We can hear his voice. We know that he is still guarding, and protecting and sheltering us in the midst of this dark world and never shall we have such a privilege to serve as while he is in our midst. There must be a great significance in his saying, "Soon the night time shall come and the way to the vineyard will not be so easy to find." What is this great mystery? Why is he calling on us now to go forth and sow the seed at this time, now? Because the ground is prepared, the way is made plain, the hearts are hungering and thirsting in every corner of the world, and this great capacity is created; also because the seed only germinates in the heat rays of the Sun of Truth. There is no period of love like the period when the Beloved is in our midst. He is the Beloved and we are his lovers, and while he is on the earth the heat of his love, the fire of his beauty, that love burning in the hearts of his servants is what will cause the seed which is sown to grow and germinate and expand and bring forth a great harvest. That is why he said one word spoken during the lifetime of the Beloved is worth volumes hereafter. One word spoken during this day while he is on the earth is worth volumes hereafter, and he has said, "One deed done in this day is worth the greatest deeds in the future generations."

He told us that even the words of the thieves upon the cross are known and remembered throughout all ages and throughout all nations and people because they were spoken in the lifetime of Christ while he was on the earth. They were spoken in the full blazing light of the Sun. Now we have this privilege to go forth and in the light of the Sun of Truth and the Sun of Reality and sow these seeds, and they will produce a wonderful harvest because the rays of his love are pouring upon the world. How can we do less than this for him? We have no other way of expressing our love for Abdul-Baha. This is the proof of love. It is this love that has drawn us together. He is the great magnet that has drawn us together from all parts and brought us here until we are fused and united in a love that makes us seem an absolute body, a temple. We are one people, one gathering, one congregation of the Lord in this day and he is pouring His Spirit upon us for a great purpose.

We must not leave these gatherings even for a moment, and we must not

(Continued on page 222)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA'O'LLAH—May my life be a ransom to you!

. . . . Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Vol. 10 Masheyat 1, 75 (September 27, 1919) No. 11

Diary letters of Shoghi Rabbani

Written to Mirza Ahmad Sohrab.

Haifa, Palestine.
February 8, 1919.

Dear Ahmad:

The Tablet revealed yesterday to one of the tried and firm American friends disclosed general and important questions related to the future development of the Cause. I quote some of its leading passages:

"O thou firm in the Covenant! Your letter dated November 23rd, 1918, was received. Its contents indicated your being engaged in the service of the Mashrekol-Azcar, that this universal edifice may be erected. Indeed, you spare no effort in this respect and I entertain the hope that this endeavor may grow day by day. Deeds are like unto trees; for to plant a shrub is no difficult matter while the care necessary for its growth and yielding fruit is hard and difficult. So far, effort was expended to lay the foundation of the Temple, but now its erection and completion is a difficult matter and my hope is that the friends of God may be therein assisted.

"The second question which is of vital importance is that the friends of God must strive with heart and soul to promulgate heavenly teachings and spread far and wide the light of the Kingdom. For the world of humanity has acquired, as a result of this great carnage, a great capacity for the propagation of universal peace. Ears are longing to hearken to the call of the oneness of the world of humanity, to universal reconciliation and to the rejection of ignorant prejudices.

"In fine, if all the friends of God engage in the promulgation of heavenly teachings, the establishment of universal peace shall be a foregone conclusion.

"Praise be to God, whatever has been explicitly recorded in the divine Tablets has been fully realized and all the warnings and appeals of Abdul-Baha in the temples and gatherings of America, have come to pass. At present, we hope that all will engage in the service of the Kingdom and will promulgate whatever is the will of God.

"The teachings of His Holiness BAHA'O'LLAH are today the spirit of life, the means of peace and reconciliation, the cause of amity and union, and the promoter of the oneness of mankind. One should engage in such a service."

This afternoon our Indian officer, Captain Agal Khan of Lahore, Punjab, who is a devout Moslem, keenly interested in the role that the Cause will play in the future—a traveler and observer in different regions of the West as well as the Far East, a tourist to Spain and a resident for many years in Peking, Tientsin, Tokyo and Yokohama, a scholar of the religious movements in the East—called on Abdul-Baha carrying with him the article of Abbas Ali of Rangoon, published in one of the local Indian papers of Punjab, which he had translated for Abdul-Baha into English. The article was a lucid and at the same time a striking account of the teachings of the Cause, of the early life, the declaration, the persecution and the martyrdom of the Bab and the rise of BAHA'O'LLAH, his early trials, his exile, his declaration and his amazing power displayed in the distant fortress of Acca.

Abdul-Baha entertained for over an hour this diligent scholar, told him that under chains and fetters BAHA'O'LLAH propagated his teachings, the mutual arrangements of the rulers of Turkey and of Persia to quench his Light and the utter failure of their plans and intentions. Agal Khan was amazed to know that the remains of the Bab, who was shot in Tabriz, were transferred to this Holy Mount on the slopes of which, and not far distant, his tent was pitched and his camp was established. He resolutely decided to visit the shrine and if possible to visit the Holy Tomb in Acca. When he left he told Abdul-Baha that next time he would bring with him some of his Indian friends and colleagues who expressed their wish to meet the Beloved.

February 9, 1919.

Dear Ahmad:

This morning some Tablets were revealed to the friends in the United States of America. One of them, a devout and active soul has written these words to Abdul-Baha: "This humble maid-servant especially wishes to ask thee at this time, concerning the publication of two indexes which she has prepared, one to the first eight volumes of the STAR OF THE WEST, the other to the three volumes of the *Tablets of Abdul-Baha*. If this work does not interfere with carrying out thy instruction already given, this maid-servant would like very much to go on and work on a complete and scholarly index of all the writings. This would take years of time and the efforts of many individuals, but this maid-servant might be able to make a good beginning and she has been trained in science, mathematics and systematic arrangement, and has a steadfast longing to be engaged in this work."

These are the efforts expended, such are the views that are being planned and so untiring are the services rendered. Although the answer to the supplication has not yet been revealed, yet one thing is sure, that Abdul-Baha will most deeply appreciate such services and will undoubtedly breathe into their life a new breath that will sustain them throughout their activities.

This afternoon being bright and warm, Abdul-Baha ascended the mountain and visited the Tomb of the Bab where the friends had assembled for their weekly Sunday gatherings, where he inquired regarding the spiritual activities of the S. P. C. students (Beirut) to which one of

its members, Mr. Bahader, who is still here for a short visit to Abdul-Baha, replied that their weekly Sunday gatherings are uninterruptedly held within the college grounds. This leading to a certain statement made by the president of the college with respect to his Sunday morning Bible classes, Abdul-Baha referred to the relative standing of the Holy Books and their adaptation to their respective environment. The Old Testament, he said, is largely historical and partly states various commands and regulations. The Gospel, on the other hand, in addition to these two subjects, reveals a whole set of admonition and exhortation, of counsels and of advice. The Koran embodies all three of these and in addition reveals abstruse, scientific and mathematical problems. He then spoke in detail of the variety of the branches in mathematics and astronomy as expounded by the Egyptian, Babylonian, Greek, Roman and Persian leaders and scientists. He then referred to the rise of Ptolemy, his compilation of the different theories of past mathematicians, his school in Alexandria, his book being the essence and gist of previous laws and theories and his founding the well-known Ptolemaic system. He told us how all astronomers and philosophers believed in his system and although Pythagoras and Plato revealed contradictory facts, that the Ptolemaic system was considered the immutable and correct law. Then arose that illiterate, young, inexperienced Arab leader in the Arabian peninsula, who revealed his Koran wherein the following words are incorporated: "The sun moves in a fixed place and each star moves in its own heaven." These bodily challenged the whole Ptolemaic system and shook it down to its very foundation. However, it was not until the 15th century, when the famous Copernicus discarded the baseless interpretation of the ulemas in their explanation of the two above-mentioned verses, overthrew the Ptolemaic system and asserted the truth of the statement of the illiterate Arab youth, who declared the movement of the earth and the immobility of the sun. The whole scientific world arose to the consciousness of this truth. What clearer and stronger proof may be stated for the establishment of the truth of the Mohammedan Revelation? The Koran itself abounds with similar conclusive evidences.

February 10, 1919.

Dear Ahmad:

The misery and need of the civil population of Haifa, at the time of British and allied occupation, has necessitated the formation of a Haifa Relief Fund composed of the heads of the different religious denominations and acting under the surveillance of the British authorities with a fund collected and deposited at the newly established branch of the Anglo-Egyptian Bank. The first meeting which was held at the Governorate where from the bishop to the Jewish rabbi, the religious heads had all assembled and where Abdul-Baha, through the announcement made by the military governor, contributed the noble donation of £50 and inserted his name at the head of the list of contributors, which will stand as a token of his generosity, his approval of the means undertaken to alleviate the burden of the poor and his setting the noble example to the rich and leaders of the city. This morning again I was sent to the Governor and offered him a further sum for the relief of the poor. Colonel Stanton was indeed touched and, moved by this further donation, hastened to write these lines to Abdul-Baha in token of his admiration and thanks, as follows:

"Your Eminence: I have today received from your grandson the sum of £50 as a further donation from yourself to the Haifa Relief Fund. Please accept on behalf of the committee of management, my very sincerest and most grateful thanks for this fur-

ther proof of your well-known generosity and care of the poor, who will forever bless you for your liberality on their behalf. Please accept the sincerest assurance of my deepest regards and respect. (Signed) G. A. Stanton, Colonel, Military Governor."

This undoubtedly will be a stimulus for the indifferent rich men of the city who will be urged to put their hands very deeply in their pockets in order to allay the suffering and distress which in spite of all these activities is still prevalent.

The supplications that have come today abound with refreshing news. A letter from Bombay discloses the rise of newly attracted friends, particularly Youssef Aledollah who is one of the well known Khagetes of India. He, with Mirza Mahmood Zargkani, is yearning to visit the Beloved and will be delighted to hear of the granting of their permission. From Lausanne, Switzerland, Mr. Riaz Selim writes that the friends of God including Mr. Schwarz, Miss Knobloch, Mr. Herrigel are all, large and small, old and young, healthy and sick, at home and abroad, glad of the events that have recently transpired; they are all one soul in different bodies, united, agreed, serving and aiming to serve the oneness of the world of humanity. From southern Palestine, a letter from Sheik Amin Halabi who had drunk plentifully from the fountain of inspiration during his last stay with Abdul-Baha, indicates the attraction of two souls, deeply interested, eagerly seeking and wide awake to the new spirit of the present age. His stay in Jerusalem on his way to Beersheba had yielded good fruits and of this he was proud and for it grateful. A detailed supplication from Juanita Storch, exquisitely written, reveals the sentiments of love and of thankfulness. I have already quoted few of her characteristic lines and I cannot prevent myself from sharing with you some of its charming passages:

"How quickly these days of whirling activities are passing. History is being made in the twinkling of an eye. How storm-tortured the world is. When will it recover from the storms of hatred of mental crashing, of heart-torn agonies? Yea, and still the great Spirit hovers over us, daily waiting, patiently holding out its loving arms silently growing more and more passionate in its desire for the love of its people.

"An angel of hope walks through the Rizwan of Abha. Upon her shoulder is poised a vase filled with the rose petals of love and upheld by the right hand of wisdom. She walks through the olive groves of peace and by the beds of the sweet hyacinths of knowledge and over to the fountain of mercy. Here she kneels on the steps and sets her vase under the crystal spray of the fountain. The petals in the vase are soon covered with the water. Then this angel of hope sets this rose jar out in the brilliant Sun of Truth and leaves it there. After many days the essence of the roses gathers as oil on the surface of the water. O precious attar of the fragrances of God!

"A picture of the Master comes to me as he holds his rosary in hand outstretched to all who heed to this heavenly call. A picture of the Master comes to me as he holds his rosary, thinking of friends both far and near as pearls of his heart. A picture of the Master comes to me as he holds his rosary, chanting in a prayerful hour, 'Glory to the Most Great Power.'"

To this profusion of genuine sentiments and to this authoress of tender feelings, Abdul-Baha not only spends the days in revealing his words of appreciation, but even until late at night when everything is hushed in silence and every tongue is at rest, then does the wakeful Beloved reveal his soothing words and his precious lines. The experience of last night afforded a striking illustration and evidenced the close attachment the Beloved feels for his friends and his maid-servants. As I am

writing these lines, I am again moved to present myself in his presence and take down his words in response to the recently arrived supplications.

February 11, 1919.

Dear Ahmad:

Another veil is lifted. News as contained in letters, the first so far since the outbreak of the war, have reached us from Persia as well as from India. Meager and insufficient as the news is at present, yet it assures us of the welfare of the friends. Although few have succumbed to the trials and calamities occasioned by the war, such as the reported death of Neyerre Lina, Bamandar and Mirza Naim of Teheran, three of the choicest friends in the Cause, yet consolation lies in the safety and well-being of the mass of the friends, their unanimous rise to herald the Kingdom, to tear asunder the veils of concealment and prudence and their unrestricted, unhampered activity in the Cause of God. Their meetings, notwithstanding famine, pestilence, rapine, internal war and isolation from the Holy Land, have been regularly conducted and elaborately organized. In Teheren, the most active center of Persia, the friends associate, deal and transact as Bahais, openly declaring their faith, emphatically and fearlessly delivering the message and gathering in their flood men of every class, of every denomination and of every sect—as Abdul-Baha has already repeatedly intimated in his blessed Tablets for Persia, Russia and Egypt, the only group and the one body which is able and wields the necessary power to assure for Persia her integrity, her weal and her prosperity. Factions and parties have failed in their aims and have met disappointment in the realization of their aspirations. The Nationalists, the Reactionaries, the Liberals and the Democrats have made Persia a desolate country, while these wanderers and strangers shall soon, God willing, render a distinguished service to Persia and to her sons, for we hold fast to effective means and are attached to powerful souls. Indeed, this wish of the Beloved is being realized and fulfilled, for at present amid the agitation and uproar that still prevails in Persia, the qualities of trustworthiness, truthfulness, obedience, frankness, conscientiousness and loyalty are exclusively embodies in the friends of God—so much so that a government that has persecuted, tortured, exiled, burned and devastated the homes of those who were related to this Cause, has now placed its full confidence and has elected a Bahai to be its representative at the great International Congress sitting at Paris.

Abdul-Baha spent the whole day indoors, with no outstanding event marking the activities of the day save a detailed telegram bearing your signature, dated February 10th, and reading as follows:

"With thy divine assistance leave now on *Yahoshi Maru* Japanese steamer direct for New York via Gilera. All things perfect, traveling first class. Am only passenger, fare 38 pounds. Mahmond Noushogadi, one of friends helped me in this. Beg thy favor and Tablet for him."

Your sailing directly to New York was providential and just the will and desire of the Beloved. A good start. I wish you a comfortable and speedy voyage.

Shoghi Rabbani.

(To be continued)

Recent Tablets from Abdul-Baha to American Bahais

CLEVELAND ASSEMBLY

To the children of the Kingdom—
Sarah Martin
William Kibby
George S. Kibby
Anna Killian
Mrs. Killian
Elizabeth Kibby
Alexander H. Martin
Lydia J. Martin
H. L. White
E. White
Mrs. E. White
Edwardina M. Grant, M.D.
Roy Williams
Stuart B. Martin
Amy Williams
Pauline Barton-Peeke, M.D.
Mrs. Mary E. Martin
Jean Kibby Louis
Millie Sutherland Kibby
Mrs. Louise Smith
Fanchon Smith
Florence Hansen
Irene Hansen
Evangeline Elizabeth Dunlop
Jesse Highton
Judith Potter
Mrs. M. Potter
—care of Mrs. Kibby, Cleveland, Ohio
—Upon them be BAHA'O'LLAH El-Abha!

He Is God!

O my dear children!

Your letter was received. A degree of joy was attained that is beyond oral as well as written expression that, praise be to God, the power of the Kingdom of God has trained such children who from their early childhood eagerly wish to acquire a Bahai education that they may from the period of their childhood engage in service to the world of humanity.

My highest wish and desire is that ye who are my children may be educated according to the teachings of His Holiness BAHA'O'LLAH and may receive a Bahai training; that ye may each become an ignited candle of the world of humanity, may be devoted to the service of all mankind, may give up your rest and comfort, so that ye may become the cause of the tranquillity of the world of creation.

Such is my hope for you and I trust that ye may become the cause of my joy and gladness in the Kingdom of God.

I have sent your letter to Persia that from that country the Bahai children may write you an answer.

Upon ye be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani; Haifa, Palestine, April 11, 1919.)

ELIZABETH HERLITZ

To the maid-servant of God, Mrs. Elizabeth Herlitz, Chicago, Illinois—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art enkindled with the fire of the love of God!

Thy letter was received. Thy gladness made me happy that, praise be to God, that torch has been lit and the chamber of thy heart and soul illumined and resplendent. Do not consider thy capacity and worth. Turn thy face to the Abha Kingdom for that shower of perpetual bounty causes flowers and lilies to grow from stones, and that ray from the Sun of Truth breeds a shining diamond in a heart of stone.

Ever add to thy hope and endeavor that the supreme favor may be made manifest and the glorious bounty be made resplendent.

Convey my utmost love and kindness to thy dear and respected husband.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, April 11th, 1919; house of Abdul-Baha, Haifa, Palestine.)

JULIET THOMPSON

To the maid-servant of God, Miss Juliet Thompson—Upon her be Baha-el-Abha!

He Is God!

O thou beloved maid-servant of God!

. Add as much as ye can to love and affinity and produce ye amongst yourselves unity and agreement. Put ye in practice the principles of consultation.

Do ye not refer regarding any matter in these days to the President of the Republic.

Strive ye as far as ye can in the establishment of love and reconciliation amongst the religions and service to the oneness of the world of humanity; perchance, God willing, universal peace may be founded and all the communities and religions of the world may usher under the unicolored shade of the canopy of the Merciful,—that this dark cloud of hate and animosity amongst the religions and nations may be scattered from the horizon of the world and the light of love and fellowship may dawn and flood all the regions.

Convey on my behalf to the attracted maid-servant of God, Mrs. Maxwell, the greeting of heart. I beg of God that she may become confirmed and assisted in all affairs.

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, July 10th, 1919. Revealed December 30th, 1918.)

The Seed Sowing of the Ages

(Continued from page 215)

leave them when the final Tablet is given to us and we have heard its wonderful message. Then we must stay together, all whose hearts are touched and moved by this great force, we must come together and work to carry out this plan. We must grasp this wonderful opportunity and realize that the like of this has never been given to any people in any time from the beginning of the world until today.

Today, heralding the Kingdom is the magnetic force of the world of humanity because there is great richness in the souls. The divine teachings are the spirit of this age; they are the sun of this age. Every soul must endeavor in order that the veils may be torn away from the eyes, then instantly they see the Sun, and the heart and the eyes become illumined thereby.

Now, through the assistance and favor of God, this power of guidance and this merciful bestowal are found in thee! Therefore, with the utmost power go forward so that to the mouldering bones thou carriest life, to the blind eyes thou givest sight, quickening souls that are depressed—for every road will in the end become crooked except the road of the Kingdom, which day by day becomes straighter!

Unquestionably the heavenly melody cannot be measured by the melody of the earth, and the artificial lamps cannot be measured by the heavenly Sun. Therefore, one must strive for whatsoever is eternal and everlasting in order day by day to become more illumined, day by day to grow stronger and day by day find new life.

FLORAL MESSENGER FROM THE HOLY LAND—A four-page attractively printed card having a pressed wild flower from Palestine attached to inside page, together with one of the utterances of Abdul-Baha. Price, 25 cents each; $15.00 per 100. Address Mary Lesch, 4319 Lake Park Avenue, Chicago, Illinois, U. S. A.

مساوات بین حقوق رجال ونساء. صلح عمومی. حل مسئله اقتصادی. روحانیت. عفت. انقطاع. خدمت تربیت عمومی اطفال وغیر ذلک

مختصر اینست که حضرت بهاءالله وحضرت عبدالبهاء وحضرت باب اسباب سعادت را امیدوار بودند وروح حیات وترقی وسعادت اهل عالم را آوردند ولی تا مریض دوا را از حکیم حاذق نگیرد وبه نصایح او عمل نکند وبه تعالیم او اعتقاد نداشته باشد هرگز شفا از برای منکر حاصل نمیشود.

میرزا محمود خان شیرازی

اخبار شرق

بهترین اخبار بشارت بحضرت عبدالبهاء وهجوم عشاق به ارض مقدس از جهات اربعهٔ دنیا

اخبار غرب

جناب موسیو موس در پاریس بارنی مدیریت در امریکا وارد وبخدمات عظیمه موفق هستند

جناب مستر فوجیتا ژاپونی

حسب الامر عازم حیفا شد که در آستان مبارک خدمت کند

مسیس کورین ترو

که حیات خود را وقف کرده برای تأسیس مشرق الاذکار شیکاغو عازم پاریس شد تا از آنجا با دخترش بزیارت عتبهٔ مبارکه بروند.

مستر و مسیس ویلیم راندل

ناظر کمپانیهٔ پی از کشتیهای تجاری امریکا با خانم وپسر آینهٔ برای مشرف شدن عازم حیفا شدند

مستر البرت ویل

یکی از کشیشهای فصیح وبلیغ بوده ولی حال از ایادی امر بهائی محسوب است جمیع وقتش بسفر وتبلیغ قرار داده اونیز عازم ارض مقصود شد

مستر جورج لاتیمر

چون از خدمت دولت امریکا در اروپ مرخص شد وبامریکا عودت نمود باز بارض مقدس شتافت

زینت خانم ودکتور ضیاء بغدادی

چون اذن مبارک برای ایشان عنایت شده عن قریب با دختر کوچک شان پروین عازم بقعهٔ بیضا خواهند شد.

در بقعهٔ بیضا چنان بزم وصالی جامه صاحبقرانی خالی

(Continued from page 238)

واشعار انگلیسی با پیانو موزیک بخوانند
میس بطس ایستاد یکی از خطابهای حضرت
عبدالبهاء در خصوص بشارات حضرت بهاءالله
در نهایت فصاحت و بلاغت تلاوت نمود جمعی از غیاب
باهمدیگر آهسته میگفتند که اگرچه خبر است
اینکونه بیانات که شنیده میشود چیزهای دارد که
ما هاهیچ وقت نشنیده بودیم بعد دکتر بعد از
ایستاد یک دو دقیقه رو باحضار مقدس کرد
آنوقت شروع بصحبت کرد همهٔ حاضرین بکمال
سکون گوش دادند مبدأ خطابشان از این
قرار بود که هیکل عالم علت پیدا میکند مثل
هیکل انسان مثلاً جسم بشری مرکب از چند
عناصر مختلفه است که از مخزنهای طبیعت
این کارخانه بدن را تشکیل داده و اگر از این
عناصر چیزی افزوده گردد یا انکه قدری کم
بماند جسم مریض میشود . مظاهر الهی
حکمای حاذق هستند که شفای عالم فقط
در دست شان بوده و هست حکیم حاذق
حقیقی روحانی این عصر حضرت بهاءالله است که

مبشر شان حضرت باب که در سنه ١٨٤٤ میلادی در
شیراز بشارت ظهور الهی داد و بعد از شش سال
نفی و حبس در میدان تبریز شهید شدند و مرکز
عهد بهاءالله حضرت عبدالبهاء است که الان زنده
کوه کرمل در ارض مقدس به جمیع عالم روح صلح و سلام
و سعادت ابدی میدهد حضرت بهاءالله مرض
عالم را تشخیص دادند دیدند که عنصری که سبب
علت دنیا از این قبیل است : تعالید عتیقه .
خودپسندی . تعصبات مذهبی جنسی و وطنی و سیاسی
سوء تفاهم . نفس و هوی . ظلم و استبداد حرب
و جدال حرص . جهل و اوهام . الی آخره
لهذا تعالیم و قوانینی مرقوم فرمودند که هرگس قبول
نمود از این عناصر مهلکه رهایافت . حضرت بهاءالله
پنجاه سال پیش و حضرت عبدالبهاء تا بحال از سجن
اعظم شان به ملوک و دول و جمیع اهل عالم اعلان فرموده
و میفرمایند که عناصری که سبب حیات و نجات است و
علیل دنیا در نهایت احتیاج آنست از این قبیل است
وحدت عالم انسانی . تحری حقیقت . وحدت ادیان
مطابقت دین با علم و عقل . وحدت اجناس وحدت

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 10 No. 12

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"These are the Teachings which are the Spirit of this Century and the Light of this Age"

RECENT TABLET TO THE PARIS ASSEMBLY

To the friends of God and the maid-servants of the Merciful One, in Paris, France—Upon them be the Glory of God El-Abha!

He Is God!

O friends of God!

Your letter was received through Mrs. Stannard. Its contents gave me the utmost joy, for—Praise be to God!—the Spiritual Meeting has been organized also in Paris. Confirmed believers come together and engage in speaking of the Kingdom of God, in seeking the Truth, and in speaking the teachings which are the spirit of this age:

The unity of mankind.

The establishment of universal peace, right and justice.

Showing that religion must be conducive to harmony amongst men, and conforming to reason and science.

The equality of men and women.

Freedom and liberty for all.

The enlightenment of heavenly morals.

Love for all men and even for animals.

The universalization of general knowledge.

A profession, trade, agriculture, are worshiping God. A farmer who cultivates his land with the utmost application is like a worshiper who, with deepest reverence and humility, prays to God in a temple. When the laborer works honestly and sincerely it is as though he were praying.

These are the teachings which are the spirit of this century and the light of this age. Whoever inhales their fragrance is drawn to them, especially as they are confirmed by the Testament and the Covenant, the Covenant which is the cause of illuminating the world, which gives the Spirit of Life, makes souls enlightened, divine and celestial, causes them to shine like a light and transforms them into scintillating stars.

O friends of Paris! Know that no soul is quickened except through the spirit of the Covenant, no eye is illumined except by the light of the Covenant, no ear is thrilled except by the melody of the Covenant, and no heart shows forth the divine sentiments except by the bounty of the Covenant. The people of Paris are full of enthusiasm and become attracted with the utmost swiftness. Therefore, the fire of the love of God will burn intensely and spread everywhere.

Some of the regions of Europe are extremely enthusiastic. Day by day more souls enter the Cause. You have heard of this certainty. Now, make an effort, and with all your might enkindle the fire of love of the Covenant, so that Paris may surpass the other regions; and if the Covenant is made to shine forth as it should, in a short time wonderful results will become apparent; for, in this day, the moving power throughout the whole world is the power of the Covenant: it is the artery pulsating in the body of the phenomenal.

To sum up, I am greatly pleased with these few souls who are in Paris, and I love you very much. I hope that you will fill the meeting with enthusiasm, and be the cause of guidance to others. Convey greetings on my behalf to each one, and upon you be greetings and praises.

(Signed) ABDUL-BAHA ABBAS.

(July 23rd, 1919.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Elm 1, 75 (October 16, 1919) No. 12

Unveiling of the Divine Plan for the Dominion of Canada

Tablet* of ABDUL-BAHA read at the Fifth Session of the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress, held in McAlphin Hotel, New York City, April 26-30, 1919.

TABLET

To the believers of God and the maid-servants of the Merciful in the Dominion of Canada, Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, Yukon, Mackenzie, Keevateen, Ungava, Franklin Islands and Greenland—Upon them be BAHA'O'LLAH El-Abha!

He Is God!

O ye kind friends and the maid-servants of the Merciful!

In the great Koran, God says: "Thou shalt see no difference in the creatures of God." In other words, He says: From the ideal standpoint, there is no variation between the creatures of God, because they are all created by Him. From the above premise, a conclusion is drawn, that there is even no difference between the various countries; nevertheless the future of the Dominion of Canada is very great, and its historical events infinitely glorious. Thus it shall become the object of the Glance of Providence and the manifestation of the favors of the Supreme Lord.

Abdul-Baha during his journey and sojourn through that Dominion obtained the utmost joy. Before my departure, many souls warned me not to travel to Montreal, saying, the majority of the inhabitants are Catholics, and are in the utmost fanaticism, that they are submerged in the sea of imitations, that they have not the capability to hearken to the Call of the Kingdom of God, that the veil of bigotry has so covered the eyes that they have deprived themselves from beholding the signs of the Most Great Guidance, and that the dogmas have taken possession of the hearts entirely, leaving no trace of Reality. They asserted that should the Sun of Reality shine with perfect splendor, throughout

*NOTE—This second Tablet for the Canadian friends was revealed February 21, 1917, in the room of BAHA'O'LLAH at Acca. The first Tablet in the Divine Plan for the Dominion of Canada was revealed April 5, 1916, in the garden of the Blessed Tomb of BAHA'O'LLAH at Bahjee; it was published in the STAR OF THE WEST, Vol. 7, No. 10 and Vol. 9, No. 14.—*The Editors.*

that Dominion, the dark, impenetrable clouds of superstitions had so enveloped the horizon that it would be utterly impossible for anyone to behold its rays.

But these stories did not have any effect on the resolution of Abdul-Baha. He, trusting in God, turned his face toward Montreal. When he entered that city he observed all the doors open, he found the hearts in the utmost receptivity and the ideal power of the Kingdom of God removing every obstacle and obstruction. In the churches and meetings of that Dominion he called men to the Kingdom of God with the utmost joy, and scattered such seeds which will be irrigated with the hand of divine power. Undoubtedly those seeds will grow, becoming green and verdant, and many rich harvests will be gathered. In the promotion of the divine principles he found no antagonist and no adversary. The believers he met in that city were in the utmost spirituality, and attracted by the fragrances of God. He found that through the effort of the maid-servant of God, Mrs. Maxwell, a number of the sons and daughters of the Kingdom in that Dominion were gathered together and associated with each other, increasing this joyous exhilaration day by day. The time of sojourn was limited to a number of days, but the results in the future are inexhaustible. When a farmer comes into the possession of a virgin soil, in a short time he will bring under cultivation a large field. Therefore, I hope that in the future Montreal may become so stirred, that the melody of the Kingdom may travel to all parts of the world from that Dominion and the breaths of the Holy Spirit may spread from that center to the east and the west of America.

O ye believers of God! Do ye not look upon the smallness of your number and the multitudes of the nations. Five grains of wheat will be endued with heavenly blessing, whereas a thousand tons of tares will yield no results or effect. One fruitful tree will be conducive to the life of society, whereas a thousand forests of wild trees offer no fruits. The plain is covered with pebbles, but precious stones are rare. One pearl is better than a thousand wildernesses of sand; especially this pearl of great price, which is endowed with divine blessing. Ere long thousands of other pearls will be born from it. When that pearl associates and becomes the intimate of the pebbles, they also all change into pearls.

Therefore, I repeat, that the future of Canada, whether from the standpoint of civilization or from the viewpoint of the virtues of the Kingdom, is very great. Day by day civilization and freedom shall increase. Likewise the cloud of the Kingdom will water the seeds of guidance sown in that Dominion. Consequently, rest ye not, seek ye no composure, attach not yourselves to the luxuries of this ephemeral world, free yourselves from every attachment, and strive with heart and soul to become fully established in the Kingdom of God. Gain ye the heavenly treasures. Day by day become ye more illumined. Draw ye nearer and nearer unto the Threshold of Oneness. Become ye the manifestors of spiritual favors and the dawning-places of infinite lights! If it

is possible, send ye teachers to other portions of Canada, likewise dispatch ye teachers to Greenland and the home of the Eskimos.

As regards the teachers, they must completely divest themselves from the old garments and be invested with a new garment. According to the statement of Christ, they must attain to the station of rebirth:—that is, whereas in the first instance they were born from the womb of the mother, this time they must be born from the womb of the world of nature. Just as they are now totally unaware of the experiences of the foetal world, they must also forget entirely the defects of the world of nature. They must be baptized with the water of Life, the fire of the love of God and the breaths of the Holy Spirit; be satisfied with little food, but take a large portion from the heavenly table. They must disengage themselves from temptation and covetousness, and be filled with the Spirit. Through the effect of their pure breath, they must change the stone into the brilliant ruby and the shell into pearl. Like unto the cloud of vernal shower, they must transform the black soil into the rose-garden and orchard. They must make the blind seeing, the deaf hearing, the extinguished one enkindled and set aglow, and the dead quickened.

Upon ye be BAHA'O'LLAH El-Abha!

The spreaders of the fragrances of God should peruse every morning the following supplication:

COMMUNE

Praise be to Thee, O God! Verily these are Thy servants, who are attracted by the fragrances of Thy mercifulness, enkindled by the ignited fire in the tree of Thy Singleness and their eyes are brightened by beholding the effulgences of the light in the Sinai of Thy Oneness!

O Lord! Loosen their tongues in Thy commemoration amongst Thy people; suffer them to speak Thy praise through Thy favor and grace, assist them with the cohorts of Thy angels, strengthen their loins in Thy service and make them the signs of Thy guidance amongst Thy creatures!

Verily, Thou art the Powerful, the Exalted, the Pardoner and the Merciful!

O God! O God! Thou beholdest this weak one begging the strength of Thy Kingdom! This poor one supplicating the treasures of Thy heaven! This thirsty one longing for Thy fountain of the water of Eternal Life! This sick one invoking Thy perfect recovery through Thy boundless mercy, which Thou hast especialized for Thy chosen servants in Thy Supreme Kingdom!

O Lord! I have no other helper save Thee; no other comforter beside Thee, and no other sustainer except Thee! Assist me with Thy angels in the diffusion of Thy holy fragrances and the dissemination of Thy teachings amongst Thy elected people!

O Lord! Suffer me to sever myself from aught else save Thee, holding fast to the hem of Thy garment; make me sincere in Thy religion, firm in Thy love and living in accordance with that which Thou hast commanded me in Thy Book.

Verily, Thou art the Powerful, the Mighty and the Omnipotent!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, April 3, 1919, Washington, D. C.)

Recent Tablets from Abdul-Baha to American Bahais

CORINNE TRUE

To the maid-servant of God, Mrs. Corinne True, Chicago, Illinois—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Your numerous letters have been received. The question of the Mashrekol-Azkar is of supreme importance and of great results. It is the first edifice to be placed in that country and—Praise be to the Almighty!—the friends of God, all, from all parts are contributing. Numerous designs for its erection have been drafted. One of these designs must be chosen in the Convention.

His honor, Mr. Albert Vail is prepared and has capacity for great services. From the favors of God I hope that he may enkindle in the globe of that land a light that shall illumine with its rays of guidance the vicinity and the surrounding regions.

The organization of joint assemblies for white and colored people shall manifest the oneness of the world of humanity; shall dissipate totally and eradicate ignorant racial fanaticism, and shall satisfy all from the fountain of the water of Life.

We have cabled Mr. Remey to postpone his tour, for his presence, in these days, in America is necessary. In reality, he has been and is engaged in the utmost power in service and I love him infinitely, and verily he merits this love of Abdul-Baha.

. Convey on my behalf the utmost love and kindness to Miss Jean Masson for she has expended the utmost effort in writing the article in the newspaper. She serves thereby the Kingdom of God and promulgates divine teachings. Deal ye with love and kindness with Mirza Ahmad Sohrab.

God wishes love, unity and harmony. Upon this exert ye all effort. This is the cause of the glory of God; this is the cause of drawing near to the court of the Almighty, and this is the cause of entrance into the Kingdom of God.

Convey on my behalf, to Dr. Zia (Bagdadi) the utmost love and kindness. In my estimation, he is very near, for he is the son of his honor Agha Muhammed Mustafa.

Upon thee be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, May 23rd, 1919.

ROY C. WILHELM

To his honor Mr. Roy C. Wilhelm, New York, N. Y.—Upon him be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art firm in the Covenant and the Testament!

Thy letters dated March 22nd and 29th, as well as thy card of April 11th, were received. The organization of the meeting representative of different denominations in New York, at which all religions and sects had affiliated together in the utmost love and harmony, was conducive to extreme joy.

My hope is that meetings of such nature may often be organized so that representatives of all the different races, religions, sects and countries of the world may in the utmost love embrace one another, that no trace of bigotry and of ignorant prejudice, of obstinacy and rancour may remain, and the pavilion and canopy of the oneness of the world of humanity may be raised upon the apex of the world. For all men are the sheep of God and divine providence the kind and loving Shepherd.

Similarly the meeting that had been called at Washington, my hope is that remarkable consequences may result therefrom. . . .

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, May 25th, 1919.)

KOKAB MAC CUTCHEON

To the maid-servant of God, Kokab Mac-Cutcheon, Minneapolis, Minnesota — Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou brilliant Kokab (Star)!

Praise be to God! Thou hast become resplendent with the light of guidance and from the bestowals of the Kingdom of God thou hast partaken a share and a portion. In tests thou hast remained firm and upright.

At present thy purpose is to organize a meeting and to guide the souls in the divine Kingdom. Excellent is thy intention. Found thou this assembly in thy own home and arise in the guidance of souls.

Be thou not grieved on account of the departure of thy father, mother and brother because they became delivered from the world which is full of sadness and sorrow and they have hastened to the realm of joy. They have become freed from the fetters of this prison and soared to the divine court.

Thou hast asked for permission to come. At present your presence there is necessary, so that the Cause may be established. After the establishment of the Cause thou hast permission to come.

Should it be possible for thee to establish a school for the Bahai children and teach, it will be exceedingly acceptable.

Upon thee be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Dr. Zia M. Bagdadi, Chicago, Ill., July 25th, 1919. Revealed at Haifa, Palestine, May 31st, 1919.)

CORA DITMARS

To the maid-servant of God, Cora Ditmars, Spokane, Washington — Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Thy letter was received. Thou hast exerted a great effort for that imprisoned person. Perhaps it may prove to be fruitful. Tell him, however, that the denizens of the world are confined in the prison of nature—a prison that is continuous and eternal. If thou art at present restrained within the limits of a temporary prison, be not grieved at this; my hope is that thou mayest be emancipated from the prison of nature and may attain unto the court of everlasting Life. Pray to God day and night and beg forgiveness and pardon. The omnipotence of God shall solve every difficulty.

O thou dear maid-servant of God! Praise be to God, thou art endowed with a pure heart and an exalted determination. Thou hast an eloquent tongue and givest to every person a share and portion of the teachings of God.

Abdul-Baha does not seek membership at the Peace Congress. He promulgates peace through the power of the Word of God. It is impossible to establish universal peace save through this power.

Convey on my behalf to those souls whose names thou hast mentioned in thy letter, greeting and kindness. I pray God that they may be confirmed in service to the Kingdom of God.

It is preferable that in the meetings, one of the attendants should read or chant the Tablets of His Holiness BAHA'O'LLAH and the others listen to the reading.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, June 3rd, 1919.)

ANNIE L. PARMERTON

To the maid-servant of God, Mrs. Annie L. Parmerton, Cincinnati, Ohio—Upon thee be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art firm in the Covenant and the Testament!

Your detailed letter dated April 30th, 1919, was received. It contained joy-

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA'O'LLAH—May my life be a ransom to you!

. . . . Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS. *Western States*: HELEN S. GOODALL.
Southern States: JOSEPH H. HANNEN. *Dominion of Canada*: MAY MAXWELL.
Central States: ALBERT VAIL, CARL SCHEFFLER.
Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 10 Elm 1, 75 (October 16, 1919) No. 12

ful tidings that—Praise be to God!—thou hast been assisted to raise the call of the Kingdom and hast become the cause of the guidance of many a soul. In assemblies thou hast shed light like unto a candle, has eloquently spoken and hast promulgated the divine teachings. Today whosoever arises to serve the Kingdom, heavenly angels shall confirm him, spiritual forces shall be his help and support, the breaths of the Holy Spirit shall vivify his heart and all existent beings will be his assistants.

Consider how all the contingent beings have supported and served those blessed souls who have arisen in service to the Kingdom. A fisherman became the most great Peter; Mary Magdelene, only a peasant, gained a precedence of the queens of the world, for a hundred-thousand queens have come and gone and no trace and memory have they left behind, but Mary Magdelene to the present day, like unto a star, is shining from the horizon of the most Supreme Glory. This is what is meant by everlasting life, by baptism with the Holy Spirit and by being born again to which Christ refers.

Convey on behalf of Abdul-Baha the utmost love and longing to the friends in St. Louis, in Cincinnati and in Kansas City, and to the maid-servant of God, Mrs. Jones. From the bounties of God I hope that, through spiritual power and the remedy of the Spirit of God, thou mayest acquire physical health.

As to the questions thou hast asked: Concerning Malachi, chapter 3, verses 16, 17 and 18 refer to the friends of God, and in St. Matthew, chapter 25, the object of verses 31, 32 and 33 is the Blessed Beauty. As to Micah, chapter 5, the 4th verse refers to Christ. In Zephaniah, chapter 1, verses 14, 15, 16, 17 and 18, and in Zechariah, chapter 2, verses 10, 11, 12 and 13, and in St. Luke, chapter 21, verses 20 to the end—all these refer to the century of the Blessed Beauty.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, June 4th, 1919.)

HARLAN FOSTER OBER

To his honor, Mr. Harlan Foster Ober, Cambridge, Massachusetts—Upon him be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Your detailed letter was received. Praise be to God, that in the utmost energy, the friends of God have arisen to promulgate heavenly teachings and are self-sacrificing from every standpoint. Verily, this is the sign of the confirmations of the divine Kingdom which, like unto the sun, are manifest and evident. The sending of teachers to different parts is highly acceptable and praiseworthy. Act in accordance with the instructions previously sent.

Today the stirring power that exhibits itself throughout all regions is the power of the Covenant which, like unto the artery, beats and pulsates in the body of the world. He who is firmer in the Covenant is more assisted, just as ye are manifestly witnessing how firm souls are enkindled, attracted and confirmed.

Strive, therefore, day and night that ye may cause the hearts to become firm and resolute. The journey of teachers to different parts is like unto the rays of the sun which radiate from a central point to the surrounding regions and undoubtedly great illumination will be obtained.

You had inquired concerning the financial question of the Mashrekol-Azkar and the expenses of the teachers. Appropriation of the Mashrekol-Azkar fund for purposes different from those that pertain to the Temple is not permissable and conversely the teaching fund is not to be used for Mashrekol-Azkar purposes. Both should be used in their own respective spheres. If it is not done accordingly matters will be completely upset. The future should be taken into consideration and not the present. I beg God that He may confirm you always in that which is the cause of the gladness of your heart.

Concerning the STAR OF THE WEST, the organ must be so promulgated in America and Persia that at least its necessary expenses may be provided. Upon this point a letter shall be written to Persia.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, June 24th, 1919.)

EXECUTIVE BOARD OF BAHAI TEMPLE UNITY

To the members of the Executive Board of the Mashrekol-Azkar—Upon them be BAHA'O'LLAH El-Abha!

He Is God!

O ye blessed souls!

Praise be to God, that ye have been confirmed with such a supreme bounty and have arisen with all your power in the service of the Kingdom, which is no other than service to the oneness of the world of humanity.

The magnet attracts unto itself the iron, while this promulgation of divine teachings attracts heavenly confirmation. Soon ye shall consider what a profound effect it shall exert and what a manifest sign it shall display.

I am greatly pleased with you, for day and night ye concentrate your time upon the commemoration of God, that ye seek the divine good-pleasure, pray for heavenly bounty and are firm in the Covenant.

Upon ye be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, June 24th, 1919.)

SARAH VAN WINKLE

To the maid-servant of God, Sarah Van Winkle, Boston, Massachusetts—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou maid-servant of God!

Thy letter was received. Thou hast written that in view of the questions of

violation thou art perturbed. There is no occasion for perturbation for the Blessed Beauty has closed all doors of error and doubt and has entered with all the friends into a Covenant and a Testament, beginning first with the Aghsans, the Afnans and the relatives. Explicitly and in a way that shuts out all interpretation, he says that "after My ascension, turn your faces toward him who has branched from the Pre-Existent Root," and then he manifestly says that by him who is branched from the Pre-Existent such a person is meant. In fine, he has appointed the Center of the Covenant as the authority and the Expounder of the Book. Now it must be either said that the Blessed Beauty has done wrong and was ignorant of the fact that this person deserved this station, or obedience should be shown. In brief, it must be either said that the Blessed Beauty was wrong or right, there is no third alternative. And furthermore, through the assistance and the bounty of the Blessed Beauty, a power and might has been displayed by the Center of the Covenant that all the contemporary great men and philosophers are amazed, and bear witness to the fact. There should be no occasion therefore for agitation. If, God forbid, a weakness and inability is exhibited, how will Bahai unity be preserved and how will the teachings of the Blessed Beauty be promulgated? Will they be promulgated through the senseless words of those who pretend to be philosophers, or through the doubts of the people of violation and lust? In brief, strive thou to remain firm in the Covenant and under the guarding protection of His Highness the Merciful.

Convey on my behalf to the maid-servant of God, Miss Wilson, the utmost kindness.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani; Haifa, Palestine. July 18th, 1919.)

MARTHA ROOT

To the maid-servant of God, Martha Root, Cambridge Springs, Pennsylvania—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Thy detailed and brief letters have all been received, and have been attentively perused. Praise be to God, they imparted glad-tidings and joyful news. Thou are indeed serving in the path of God, art with all thy energy showing love to others, art raising the call of the Kingdom and art illumining the hearts of men. Rest thou assured that the confirmations of the Kingdom shall encompass thee and thou shalt become the recipient of the bounties of the Lord of Hosts. Strive as much as possible to be ever active, travel to the north and south of that land and summon all to the oneness of the world of humanity and to universal peace, saying: "O ye men! His Holiness BAHA'O'LLAH has, fifty years ago, laid the foundation of universal peace. He even addressed epistles to the kings wherein he declared that war destroys the foundation of the world of humanity, that peace is the cause of everlasting life and that a great danger awaiteth the world of mankind. Likewise, Abdul-Baha, prior to this world war and three years before its outbreak traveled throughout Europe and America and raised his call at all gatherings, temples and churches saying: 'O ye who are present! The continent of Europe has become a huge arsenal abounding with combustible material and below which are stored inflammable materials which only a spark will set aflame and will shake the world to its very foundation. O ye who are wise! Strive perchance these inflammable materials will not be set aflame.' But the appeal was not heeded and therefore this great carnage has come to pass. At present all the peoples have realized what a great calamity war is, that war turns man

into a rapacious animal, razes to the ground flourishing cities and towns and causes the foundation of mankind to totter. As all men have been awakened and are harkening to the call, it is time for the promulgation of universal peace —a peace which has for its basis right and justice; so that mankind will not be exposed to danger. At present it is the dawn of universal peace, we hope that its sun will soon shine and flood the East and the West with its light. The establishment of universal peace is not possible save through the power of the Word of God and hence one must endeavor to promote the Word of God and thereby establish universal peace. Strive at present as much as possible to raise the call of the divine Kingdom for this call bestows the Spirit of Life. Endeavor to raise the call of the Covenant and the Testament for the power of the Covenant, like unto arteries, pulsates in the body of the world!"

Thou hast mentioned a great number of souls in thy letter. Verily each one of them deserves a separate letter, particularly some who, with all their power, are serving the Kingdom of God, have no purpose save the common weal and no aim except the exercise of the utmost love and kindness to each and all the individuals of the world of humanity. These souls, although they pertain to the nether world, yet their souls belong to the world of spirit; i. e., they have been vivified by the breath of spiritual life. Their hearts are the mirrors of the Sun of Truth wherein this sun shines with the utmost splendor. Convey on my behalf to each of those souls the utmost love and kindness and tell them that day and night I entreat and supplicate to the Kingdom of Glory with the utmost humility and lowliness and beg for those souls heavenly confirmations.

Thou hadst written, concerning the friends of Pittsburgh, that misunderstanding has been caused among them. Misunderstanding cannot be eliminated by any power save that of the Covenant. The power of the Covenant is all-inclusive and solves all difficulties, for explicitly and by the Supreme Pen it is declared that whatever misunderstanding takes place, ye must refer to the Center of the Covenant for he eliminates all difficulties. Therefore, no power will do away with misunderstanding among the friends except the Covenant and the Testament of God. Encourage and draw, therefore, all the friends to firmness in the Covenant and the Testament. His Holiness Christ said to Peter: "Thou art a rock and upon this rock I shall build my Temple." This is not written by the Supreme Pen of Christ and does not manifestly command anyone to turn his face to him and has not been revealed and recorded in the book of His Holiness Christ. It is only a tradition transmitted by the Apostles. This tradition, however, has exacted obedience from all and has eliminated all misunderstanding among the Apostles and the Christians. At present this is the *Book of the Covenant* and not a tradition and is revealed by the Supreme Pen and not transmitted orally. He explicitly declares that "ye must turn after Me to the Center of the Covenant and whatever misunderstanding may happen he is its Expounder, and whatever he says it is right." He made it all-exclusive and this Tablet is the last one which has been revealed by the Supreme Pen before ascension. All previous books are subordinate to this *Book of the Covenant* for it has been revealed subsequently to all the previous ones. He has named it the "Book of the Covenant" and, therefore, consider that if the friends remain firm in the Covenant, will there be any misunderstanding among them? No, by God! Except those souls who have an evil intention and are thinking of leadership and of forming a party; those souls, although they have written epistles with their own pen and have execrated the violators denouncing them as having destroyed the foundation of the monu-

ment erected by His Holiness BAHA'O'LLAH and have written that he has written this Covenant with his own pen and that whoever deviated the least from the Center of the Covenant is of the people of treachery and well deserves the wrath of God—these souls are themselves at present among the pioneers of violation. This is because of their personal motives for they had thought of securing leadership and wealth, but when they considered that in remaining firm in the Covenant their purpose would not be realized, they deviated from it. Those souls must have been either at first truthful and now disloyal or at first disloyal and now truthful. At any rate their lie is manifest. Notwithstanding this, some souls who are not aware of this fact waver when those cast the seeds of suspicion. Awaken all the people and send a copy of this letter to Mr. Remey, Mrs. Goodall and Mrs. Cooper.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine; July 20th, 1919.)

AMY WILLIAMS

To the maid-servant of God, Miss Amy Williams; Cleveland, Ohio—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou living flame of the love of God!

Thy letter was received. It was indicative of the illumination of thy heart and the spirituality of thy soul. Praise be to God, thou hast attended the Convention and hast beheld the signs of the power of God, that in such a place He hath gathered together different people under the shadow of the pavilion of the oneness of mankind. This Convention shall expand in the future and shall gain preference over all the Conventions of the world for it is a Convention of the Kingdom divine, and its basis lays upon love, kindness, the promulgation of the oneness of the world of humanity, and non-interference in political matters. Undoubtedly divine confirmations shall be extended and the assistance of the Lord shall be secured.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, July 18, 1919.)

Celebration of the One Hundredth Anniversary of the Birth of the Bab

By JEAN MASSON

THE Hundredth Anniversary of the Birth of the Bab, October 9th, 1919, was celebrated by the Chicago Bahai Assembly by a feast, given at the Stevens Grill Room. Present were one hundred-twenty of the friends to do honor to the memory of the great Herald of the Bahai Dispensation.

Mr. Albert R. Windust, who presided, spoke briefly and effectively upon the meaning of the occasion, the spiritual significance to the world of the appearance and mission of the Bab, as the precursor of the universal Teacher of men.

Mrs. William F. Slater read nine of the *Hidden Words* and closed with that proclamation and prophetic utterance of BAHA'O'LLAH that thrills the heart of every Bahai the world over—words that will continue to thrill the heart to the end of all time: "We desire but the good of the world and the happiness of the nations," etc.

Mrs. Mary D. Hall read a selection from *Unveiling of the Divine Plan,* in which Abdul-Baha indicates in no uncertain words the station of this day and the great work to be performed by the Bahai.

Mrs. Mary C. Byron Clarke read the address delivered by Abdul-Baha on Mt. Carmel, in 1910, at the annual celebration of the Bab's declaration in which the Covenant proclaimed that "the commemoration and celebration of this meeting shall remain and be duly observed forever throughout endless ages; it is under the merciful glances of the Blessed Beauty."

The Story of the Bab—his declaration, his teachings, his life and martyrdom, his burial—was eloquently presented by Dr. Zia M. Bagdadi, a participant in bringing the body of the great Herald of the Manifestation to Haifa in 1909, and delivering it into the safe keeping of Abdul-Baha. An impressive story, which never fails, and should be recorded with great accuracy of detail for reference by future generations.

A brief greeting by Mrs. Mary Hanford Ford and the singing of the Benediction closed the Chicago celebration of the centenary of the Bab.



The Bahai Assembly

of Chicago

cordially invites you to participate
in the celebration of the

One Hundredth Anniversary
of the Birth of

The Bab

to be held at the

Stevens Grill Room

Eighth floor Stevens Building

Thursday Evening, October the Ninth
at six o'clock
Nineteen Hundred Nineteen

PAGE ONE

O ye friends of the Blessed Beauty! Today is the day of attraction and enkindlement! This day is the day of Unity and nobility! This century is the century of the teaching of the Cause of God and summoning the people to the Kingdom of God! This Call is the Call of ecstasy and bliss! This time is the time of serving the world of humanity, and diffusing the rays of universal ideals! This age is the age of the eradication of vice, pauperism and social defects! This cycle is the cycle of awakening, progress and the promotion of the principles of Divine Civilization! This period is the period of lights! This Dispensation is the Dispensation of the appearance of the perfections of man and the manifestation of the virtues of the Lord of the Kingdom! This season is the season of a new springtime, spiritual, celestial and divine. O men! The sweet fragrances of the flowers of the pure hearts are wafted abroad; the Sun of Love is rising high above the horizon, the overflowing cups of the Wine of Significances are passed around! Drink ye thereof deeply; thus ye may become unconscious to all else save the love of the Beloved of the world!

—Abdul-Baha.

PAGE TWO

Program

READING—From the Utterances of Baha'o'llah
Mrs. William F. Slater

MUSIC

READING—Tablet of Abdul-Baha
Mrs. Mary D. Hall

ADDRESS—The Message
Mr. Howard C. Ives

MUSIC
Miss Marie Herzog

ADDRESS—The Story of the Bab
His Declaration
His Teachings
His Life and Martyrdom
His Burial
Dr. Zia M. Bagdadi

MUSIC

READING—Address delivered by Abdul-Baha on Mt. Carmel in 1910 at the annual celebration of the Bab's declaration.
Mrs. Mary C. Byron Clarke

THE BENEDICTION

PAGE THREE

بهائیان پیدا میشود جز الفت ومحبت ویگانگی
وخلوص دیگر درین نیست اگر شبانه روز
شکر کنیم مطابق باندازهٔ یک دقیقه از موهبت
خودش که بما عطا فرموده نخواهد شد

در همین موقع فانی بایک خانم روحانی صحبت
میکردم که فوراً این خانم محترمه یک دانه عکس
کوچک جوانی حضرت عبدالبهاء را در یک کردن
بند طلا کذاشته بود نشان داد وگفت
این عکس سبب شد که مرا از ظلمت غفلت ونادانی
نجات داد سؤال کردم آیا ممکن است مختصراً
حکایت را ذکر کنید گفت که روزی در
منزل یکی از خانمهای بهائی مهمان بودم وقتیکه
داخل اطاق شدم چشمم روی میز افتاد
وچون این عکس مبارک را دیدم حالم یکلی منقلب
شد مثل اینکه دیدم انوار مسیح در این وجه
جمیع ظاهر وباهر بود ولی اختیار از خانم
مهماندار استفسار نمودم که صاحب این
عکس کیست ودر کجاست واو حکایت مختصری
از تاریخ وحیات وتعالیم عبدالبهاء ذکر کرد

بعد به نهایت شوق دین بهائی را تحقیق
کردم والحمدلله آنچه باید ببینم وبشنوم
وبدانم دیدم وشنیدم ودانستم خدارا
شکر مینمایم که از تقالید وناداني رها یافتم
وباین امر مفتخر شدم .

باری وقت غروب شد شام مختصری
صرف شد وجمیع احباب روبشهر حرکت
کردند که در مجلس عمومی که رسماً اعلان شده
بود حاضر شوند در این موقع احباب
واغنیا جمع شدند وقتیکه رسیدیم ونشستیم
یکی از خانمها دستهٔ کلی بسیار بزرگی داشت
که بین احباب واغنیا توزیع کرد ومجلس کاملاً
کشته تقریباً ساعت هشت بود که جناب
مستر جاکوبسن کرسوار در افتتاح مجلس بنا جائی
تلاوت کرد وباندازه نیم ساعت از تاریخ امر بهائی
صحبت نمود که سبب حیرت اغنیا رشد بعد
زینت خانم لوح عربی در نهایت تبتل وخشوع
باصوت بلند تلاوت کرد این خیلی بأنظار
حضار جلوه نمود بعد جمیع برخواستند

(Continued on page 224)

وستان بهوش آیند که از این گرداب جهالت
وظلمت وبیگانگی به معرفت وروشنائی والفت
تبدیل گردد ماها در ظاهر نزاع هستیم
باید دهقان حقیقی شویم وتخم های پاک
یعنی تعالیم حضرت بهاء الله ونصایح عبد البهاء را
در زمینهای قلوب نورانی کشت که از هر دانه
میوهای شیرین ابدی به ثمر آید .

باری خیلی نظم مفصلی بود که تمام مستعین
بسیار مشغوف شدند بعد یک یک پیش
آمدند دست دادند واظهار امتنان نمودند
واین مجلس خصوصی بیک مناجات بانتهی رسید
موقع نهار شد میزی بسیار بزرگی
در سایهٔ درختها گذاشتند وچند نفر
از خانمها بچیدن اسباب خوراک خوردنی
وعدهٔ ناهار بکار بزرگ بروی میز مشغول شدند
تقریبا صد نفر از مؤمنین ومؤمنات باطراف میز
نشستند بجهت صرف غذا لکن اطفال روی
چمن جالس شدند واز برای هریک از اینها یک
ظرف خوراک معین کردند در نهایت روح وریحان

وشادمانی کل بخوردن مشغول شدند اینگونه
دور هم جمع شدن نوعی طراوت ولطافت ومنظر
خوشی جلوه داده بود که جذب انظار هر کس شد
که تمام احباب نگاه میکردند وبیک دیگر میگفتند
که ملاحظه کنید که چه کوتاه تربیت بهاء الله
این اطفال را باهم متحد کرده حتی در حین خوردن
غذا با همدیگر بطور محبت صحبت میکردند واگر یکی
چیزی از خوراک کمش بود دیگری قدری از غذای
خودش یا انکه از آشپزخانه بجهت آن طفل
می آورد وبنوع مهربانی بخدمت یک دیگر می کردند
در همین حین عکس گرفتند ودر این شماره
چاپ شده تا قارئین نیز بمناظر چشم خود مشاهده
نمایند که چه منظری خوشی رخ داده بود واحبا
از بزرگ وکوچک چطور در نهایت الفت ومهربانی
ایام خود شان را بخدمت وجشن وشادمانی بودند
اسم اعظم محفوظ باشند

بعد از صرف نهار دوستان دسته دسته
شدند وبر روی چمنهای آن بیدق باصفا
مشی نمودند فی الحقیقه در هر جا جمعیتی از

(Continued from page 252)

بهائیان بود اول باندازهٔ چند دقیقه زبان
گشود بمدح وستایش حضرت بهاءالله که
به چه قوهٔ معنوی که مانند مغناطیس است
ادیان مختلفه واجناس متفرقه را جذب نموده که
همه را متحد ومتفق کرد بعلاوه مولائی مثل
مکرم مشتاق حضرت عبدالبهاء بالای سر ما گذاشتند
که از سخن عظمشان در زیر سلاسل واغلال
این اقوام وامم که قبلا مانند کرک ومیش بودند
حال یک عائلهٔ پر محبت شناختند وجمیع را
از خلق وخوی خودش مثل یک روح در اجسام
متعدد قرار دادند . بعد چند نفر از
نفوس خالصهٔ مخلصه از شیکاغو وشهرهای
دیگر چون عادت کرده بودند هر وقتی که
دکتور بغدادی جایی سفر کند برای
تبلیغ امرالله آنها نیز بجهت استماع میرفتند
لهذا در این مجلس حاضر شدند وهریک
نطق مختصری مليح ادا کردند زینت خانم
مناجاتی بلحن شیرین وحالت انجذاب تلاوت
نمودند که جمیع حاضرین متأثر گشتند

پس از مناجات یکی از سرودهای مبارک که اولش
می فرماید: "کیمکه بود درگاه ده، دربانه اولور
کشور جانه ودله سلطانم اولور"
خوانده شد . نوبت بچه ها رسید
هرکدام از کلمات مکنونه واز سائر بیانات
والواح مبارکه حتی مختصری از تاریخ امر
بهائی حفظ کرده بود جلو آمد در نهایت
خضوع وخشوع ولطافت دستهای کوچکش را
روی سینهٔ خود گذاشت وباصوت رقیق
خواند خصوصا طفلی بود که شاید عمرش
بیش از پنج سال نداشت چون شروع بتلاوت
مناجات کرد جمیع حضار بی اندازه محظوظ گشتند
که هریک این طفل را در آغوش گرفت ومانند گل
معطر بوئید وبوسید .

پس از این دکتور بغدادی خطابه ای از
اهمیت اتحاد واتفاق احبا القا نمود که امروز
وظیفهٔ همه اینست که باید بیش از پیش بجدیت
امر مقدس قیام کنیم وسعی وکوشش بر نشر تعالیم
الهیه نمائیم شاید خفتگان بیدار شوند

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

By the BAHAI NEWS SERVICE, 515 South Dearborn Street, Chicago, Ill., U. S. A.

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 10 No. 13

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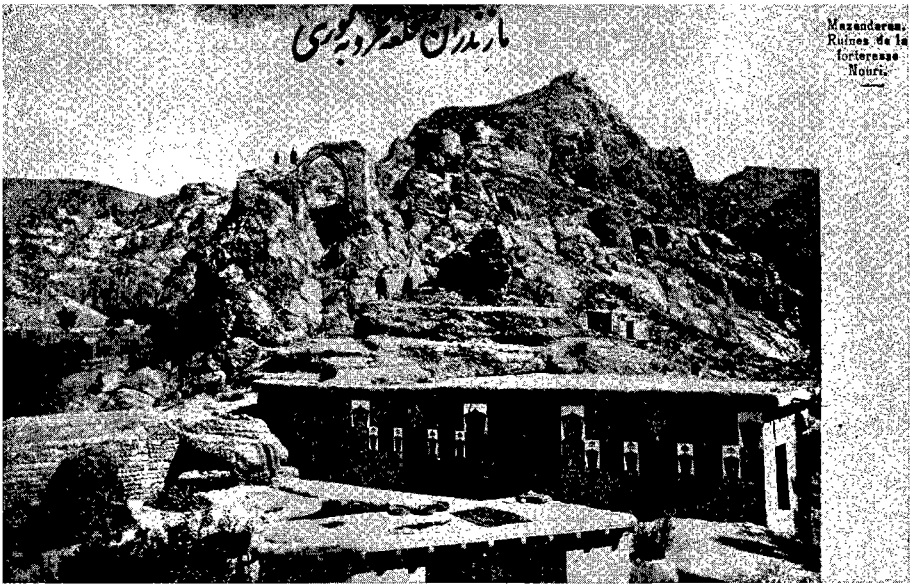
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RUINS OF THE FORTRESS OF NUR

The city of Nur, Persia, was the birthplace of BAHA'O'LLAH. He was born November 12, 1817.

(Photograph sent by Dr. Susan I. Moody, Teheran.)



GROUP OF BAHAIS ASSEMBLED ON MT. CARMEL

During the summer of 1919.

(Photograph sent by Shoghi Rabbani.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Kudrat 1, 75 (November 4, 1919) No. 13

"You will find Bahai Centers in most parts of the World"

Talk by ABDUL-BAHA in Assembly Rooms, San Francisco, California, October 5, 1912.

I HAVE the utmost joy to find in the distant West such an established Bahai center, where the friends of God have assembled associating with each other in the utmost love. This affords me great joy and I ask God that this revered assemblage may be made the cause of illumining the East and the West. This is my wish, and with the utmost of happiness I am grateful on account of the susceptibilities of your conscience.

Today the people in general are self-occupied. They are engaged either in warfare, or in commercial, political, industrial, or agricultural pursuits. Their interests are of a personal nature; they are thinking of self-aggrandizement, having no desire, no purpose save the acquisition of worldly possessions.

The assemblage in the world which today is thoughtful of God, the assemblage which is occupied with the thought of illumining the world of humanity, the assemblage which is occupied with the mentioning of the Kingdom of God, the assemblage which has as its chief motive the good pleasure of the Lord of Hosts, is verily the assemblage of Bahais, for they have no intention, aim, or purpose save the attainment of the good-pleasure of God, and entrance into the Kingdom of God, and of being the promulgators of the religion of God. They are the spreaders of the fragrances of God. These are the desires of the assemblage of the Bahais.

All the sects of the world are on the wane except the Bahai assemblages which day by day are achieving ideal progress, for they are confirmed by God's assistance.

I hope that many such assemblages may be founded in America, and that from all the centers of the world people may come to the Bahai assemblages and there manifest the oneness of the world of humanity.

The people in general are all asleep; they are all inadvertent; they are all slumbering, because their thoughts are confined to materialism; they are not at all thoughtful of God's thoughts except you, who are thinking of God. Verily, you are the spirit of the world ! You are the cause of the light of the world ! You are the salt of the earth !

Do not look at your limited numbers now. Ere long you will see that the divine Radiance has flooded all regions. The believers in the various sects are decreasing in numbers, whereas the people of God are constantly increasing, progressing, developing, day by day growing stronger and greater, day by day becoming more effective.

Consider how the assembly of His Holiness Christ was limited to eleven souls, but that assemblage has given birth to innumerable assemblies ! How many denominations are sheltered beneath it ! Its efficacy is evident, and it has become the dominant factor of all the civilized world.

Now, praise be to God, your assembly is a great one; you are about two hundred in number; judge thereby of the future.

The Bahais are not in one place only, but you will find Bahai centers in most parts of the world, and they are daily increasing and spreading. You must rest assured, knowing for a certainty that the confirmations of the Kingdom are yours, that the favors of BAHA'O'LLAH are with you, that the power heavenly is with you, that the assistance of God is with you. If all the inhabitants of the earth should gather they will fail to withstand you, for they are on the wane, whereas you are waxing stronger. They are retrogressing; you are progressing.

When they exiled us from Persia, from Teheran to Baghdad, the journey was made in thirty stages and in these thirty stages we did not find one Bahai. Now in every one of these places there are great numbers of Bahai friends.

Notwithstanding that the ruler of Persia and the Sultan of Turkey opposed the Cause so violently—exercising tyranny and oppression thinking to extinguish the Lamp of God—yet this Lamp day by day grew in radiance, its power increased and its illumination became greater, until it reached such a degree that *now* its lights are spread throughout the world—even as far as San Francisco, which is very far from Persia. See what this will mean in the future!

At the time His Holiness Jesus Christ was crucified, there were eleven disciples and even they were doubting—Peter heading them—until Mary the Magdalene, that lioness of God, strengthened them and was the cause of confirming them. Then consider how great were the results!

And now, His Holiness BAHA'O'LLAH, when He ascended, had half a million souls who were self-sacrificing and all were perfectly firm and staunch! Consider what a marvelous potency this will exercise.

Rest assured in the favor of God, and know that God is your Assister. So with great power, with great confidence, strive that the lights of God may be spread and in this country from East to West the light may be shining.

Be confident! Have no doubt about it! This banner of BAHA'O'LLAH will be unfurled, waving toward all regions! The lights of the Kingdom of God will illumine all these climes, and the call of God will reach the hearing of all the American Republic!

Hence, you must in the utmost of love, in the utmost of sanctity strive night and day that you may be the cause of spreading the light. If *we* are not the instruments in spreading this Cause, *others* will be chosen. Then let us strive so that this crown may be placed upon our heads—that we may be the promulgators of the light, that we may be the resuscitators of souls, that we may be sight-givers to the blind, that we may be the remedies to the sick, that we may guide the people. Otherwise, God will raise up a people who will hoist the standard of God, who will ignite the Lamp of God, who will conquer the cities of the hearts, who will show forth the potency of the Word of God.

But for us the desire is that we may be the instruments and thus we may be crowned. Otherwise, God is able to create instruments whereby His Word shall be published broadcast. If this does not happen today, and if not on the morrow, then on the day after tomorrow. But the desire is that *today* the Word may be spread, that our activity shall be beneath this banner and standard, that we shall be the cause of giving forth the summons of God, that we may invite the souls to the Kingdom, that we may be their guides.

Thus, this will be the cause of illumining faces and will win the praise of all the Manifestations of God. This is our

hope. This is the utmost of our desires, and I ask God that He may aid you all, that He may aid me, that together we may be occupied in the service of the Kingdom of God.

This is a very blessed gathering. It is a source of great joy. It is a source of great potency in the world. This very gathering has its effects. The assemblage here and the fellowship exercised are a magnet attracting the confirmations of God. Even now the confirmations of God are surrounding such a gathering as this. Ere long you will see its signs and your joy will reach the superlative degree.

Recent Tablets from Abdul-Baha to American Bahais

MOTHER BEECHER

To the maid-servant of God, Mother Beecher, care of his honor, Mr. Roy Wilhelm, New York City, N. Y.—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou green leaf of the Tree of Life!

Thy letter was received and from its contents it became known that in the past summer, in Green Acre, a remarkable Bahai movement took place, blessed souls gathered in that place such as Mr. Remey, Richard Mayer, Harry Randall, Howard Ives, Albert Vail, Harlan Ober, Saffa Kinney and Stanwood Cobb. These souls indeed are firm in the Covenant, are the heralds of the Kingdom of God, promulgating the divine teachings, are self-sacrificing in the path of the Kingdom, are ignited candles and twinkling stars. At present this is not known; in the future it shall be made evident.

The Pharisees, during the time of Christ, did not consider the Apostles as worth addressing and took them as the lowest of people, although they were the stars of guidance and the lamps of the Supreme Concourse. But at present consider what has happened!

I hope that this year in Green Acre the candles of supreme guidance will be better enkindled, the melody of the nightingales of Truth may reach the supreme heights and attain the ears of the denizens of the Abha Kingdom, and this shall be to such an extent that all people may be amazed. This shall be attained if the friends of God will in the utmost union, love and harmony associate with one another, strive day and night to relieve one another's burden, promulgate the divine teachings and raise so high the call of the oneness of mankind and the melody of universal peace that the world of humanity may be stirred.

As to his highness, President Wilson, the fourteen principles which he has enunciated are mostly found in the teachings of His Holiness BAHA'O'LLAH and I therefore hope that he will be confirmed and assisted. At present it is the dawn of universal peace; my hope is that its morn will fully break, converting the gloom of war, of strife and of wrangling among men into the light of union, of harmony and of affection.

Convey on my behalf to Mrs. Champney the utmost love and kindness. From the bounties of God, I hope that she may become utterly attracted to the Kingdom and become wholly spiritual. Convey my love and kindness to Mrs. Watt. I beg for her from God assistance and bounty. Convey to thy grand-daughter, Dorothy Beecher, the utmost kindness on my behalf and extend to Mr. Hilgert my warm and heartfelt sentiments; I am greatly pleased with him.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA-ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acre, Palestine, July 23rd, 1919.)

MARY MORRISON

To the maid-servant of God, Mary Morrison—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou dear maid-servant of God!

When I was in Denver I enjoyed greatly the climate, the beauty and the views of that city; and, therefore, I wished that therein the light of the love of God might spread, and hearts might be stirred by lordly sentiments, and the pavilion of the oneness of mankind might be pitched in that city. I, therefore, encouraged those friends who resided there, and urged them to acquire the perfections of the world of humanity.

At present, praise be to God, the signs of the attraction of hearts by the divine fragrances are manifest. I rest assured, therefore, that the perfections of mankind may be made resplendent in that city, and human souls may become heavenly angels, may acquire the characteristics of the Merciful; and that thou mayest become the sign of guidance and the cause of the illumination of the hearts of friends.

Upon thee be greetings and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

CORINNE TRUE

To the maid-servant of God, Mrs. True, Chicago, Illinois—Upon her be BAHA-'O'LLAH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Thy letter was received. Thou hast expressed satisfaction with the Convention, that this gathering has been the means of the elevation of the Cause of God and the demonstration of the power of His Word. The greatness of the Cause will clear away these differences and may be compared to health in the body of man, which when established cures all diseases and weakness. Our hope is that no trace of opposition may remain, but some of the friends in America are restless in their fresh ambitions and strive and seek under the ground and in the air to discover anything that breeds dissension.

Praise be to God, all these doors are closed in the Cause of BAHA'O'LLAH for a special authoritative Center has been appointed—a Center that solves all difficulties and clears up every problem. The Central House of Justice, likewise, disentangles every complication and whatever it prescribes must be accepted and he who transgresses is rejected; but this Universal House of Justice, which plays the role of an expounder, has not yet been instituted. Thus it is seen that no means for dissension has been left, but carnal desires are the cause of difference as it is the case with the violators. These do not doubt the validity of the Covenant, but selfish motives have dragged them to this condition. It is not that they ignore what they do—they are perfectly aware and still they exhibit opposition.

In short, the ocean of the Covenant is tumultuous and wide. It casts ashore the foam of violation and thus rest ye assured. Be engaged in the furtherance of the Mashrekol-Azkar and prepare the means for the diffusion of the divine fragrances. Be not engaged in anything but this, for it would dissipate the mind and the work would not advance.

Convey on my behalf the utmost kindness to thy respected daughters.

Upon thee and upon them be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 24, 1919.)

AGNES ALEXANDER

To the maid-servant of God, Miss Agnes Alexander, care of his honor, Mr. Joseph Hannen, Washington, D. C.—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Thy letters were received. The journey

to Japan was in the utmost necessity. Thou hast undoubtedly met the attracted maid-servant of God, Mrs. Maxwell, before sailing to Japan, for that maid-servant of God is ablaze with the fire of the love of God. Whosoever meets her feels from her association the susceptibilities of the Kingdom. Her company uplifts and develops the soul.

Thou didst well to travel to Japan, for the seed thou hast sown needs watering. Capable souls are found in Japan. The breath of the Merciful is necessary to stir and enliven them and to bestow a spiritual liveliness. A blind soul is there who is in the utmost enkindlement, and likewise a priest lives there who is endowed with great capacity. I hope that thou wilt find the doors flung open and become the cause of the guidance of souls.

Convey on my behalf the utmost love and kindness to the maid-servants of God, Elizabeth Stevens and Maud Gaudreaux. Through the bounties and blessings of God, I supplicate that Mr. Weirs may become attracted to the divine Kingdom and may be so enkindled with the love of God that he may illumine the surrounding regions.

By the death of Richard Potter we were made infinitely sad, but that nightingale of the Kingdom has flown to the rose-garden of the Kingdom, and that drop returned to the limitless ocean. That wanderer has ascended to his original abode. On his behalf I supplicate from the Threshold of Oneness pardon and forgiveness.

Convey on my behalf to the maid-servants of God, Miss Ragina Sunshine, Mrs. Louise Smith and Louise Bosch the wonderful Abha greeting. I have entreated and supplicated to the Abha Kingdom and have begged for those maid-servants of the Merciful unbounded blessings, that each may unloosen an eloquent tongue and engage in the commemoration of the Beloved of the world.

Convey to the friends of Geyserville the intensity of my love and my spiritual attachment. At dawn I entreat at the Threshold of the All-Knowing God and beg for them the exaltation of the Kingdom.

Remain for some days in Honolulu and then immediately hasten to Japan.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, July 30, 1919.)

BAHAIS OF THE CENTRAL STATES

The friends of God and the maid-servants of the Merciful in the Central States of the United States of America, care of Mr. Carl Scheffler, Chicago, Illinois—Upon them be BAHA'O'-LLAH El-Abha!

He Is God!

O ye faithful friends and maid-servants of the Merciful!

Verily, ye are self-sacrificing in the path of the Kingdom and have no wish save the diffusion of Light throughout all regions. Ye are the real gardeners, are sowing the seeds of guidance in the soil of hearts and assuredly ye shall be confirmed and assisted. The expert gardener ever reaps rich and plentiful crops, obtains a pure and fertile soil, sows the seed, waters it and always secures heavenly blessings. Praise be to God, ye are expert gardeners, your soil is the heart, wherein ye sow the seed of the love of God, and water it from the fountain of knowledge. Ye depend upon the Sun of Truth that its light and heat may develop that blessed plantation, that the breeze of His bounty may waft and the dew of His blessing may fall, thus securing for it luxuriance, freshness and prolific results. The earthly gardener obtains but one fruitage while the heavenly One with one casting of the seed secures an everlasting result.

From the bounties of God, I supplicate that this Second Convention (for

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA'O'LLAH—May my life be a ransom to you!

. . . . Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS. *Western States*: HELEN S. GOODALL.
Southern States: JOSEPH H. HANNEN. *Dominion of Canada*: MAY MAXWELL.
Central States: ALBERT VAIL. CARL SCHEFFLER.
Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 10 Kudrat 1, 75 November 4, 1919) No 13

Teaching) held in the Central States may exert a great influence, may be assisted by the confirmations and bounties of the Supreme Concourse, and may give forth remarkable results.

Upon ye be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, July 29, 1919.)

GERTRUDE BUIKEMA

To the maid-servant of God, Miss Gertrude Buikema, Chicago, Illinois—
Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou dear maid-servant of God!

Thy letter was received. From its contents it became known that thy eager wish is to serve the STAR OF THE WEST. This wish is due to the exaltation of thy nature and is highly praiseworthy, and in the divine Kingdom is accepted and praised. Verily, Mr. Windust has so far exerted a great effort for the arrangement of the STAR OF THE WEST and I am greatly pleased with him.

At present both of you must, as ye have been doing in the past, endeavor for the arrangement and the publication of the STAR OF THE WEST. However, the means of subsistence are necessary for both of you and ye cannot concentrate your time in this matter. Serve, therefore, as much as it is possible, the STAR OF THE WEST, and in order to secure the means of livelihood, do not abandon your own occupations. When the STAR OF THE WEST will be so widely published as to insure your necessary expenses, then if we abandon your occupation and concentrate upon the STAR, it will be preferable. But at present ye are forced to engage in your occupation that the means of livelihood may be secured.

As I have no time, I have written thee in brief. Whatever question comes up, submit it to the Editorial Staff Committee for discussion and consideration and then hold to what ye deem advisable and suitable.

Convey, on my behalf, the utmost love and kindness to his honor Dr. Zia Bagdadi and his honor Mr. Windust.

The seven bound volumes of the STAR OF THE WEST have been received and your labor is indeed worthy of praise.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani; Haifa, Palestine, July 29, 1919.)

ALBERT R. WINDUST

To his honor Mr. Albert R. Windust, Chicago, Illinois—Upon him be BAHA-'O'LLAH El-Abha!

He Is God!

O thou servant of His Holiness BAHA'O'-LLAH!

The letters thou hadst written on October 1st and November 23rd, 1918, were received. Their contents indicated thy joy at the victory secured by the just government, the safety of Abdul-Baha and the good tidings of thy health and safety of thy honorable wife and thy three respected daughters.

Thou hadst written that all throughout the days of severed communication ye were engaged in service, were printing and publishing books, while the STAR OF THE WEST was also published and regularly circulated. Verily, ye have labored hard and have not fallen short of your duty.

Indeed, the respected maid-servant of God, Miss Mary Lesch, has been directing affairs with the utmost lovalty, faithfulness, good wishes and endeavor.

Name the book * which Mr. MacNutt is compiling, "The Promulgation of Universal Peace." As to its introduction, it should be written by Mr. MacNutt himself when in heart he is turning toward the Abha Kingdom, so that he may leave a permanent trace behind him. Send a copy of it to the Holy Land.

The STAR OF THE WEST must, at present, be written both in English and Persian. Miss Gertrude Buikema is indeed serving the STAR. We hope that with his honor Dr. Zia Bagdadi—Upon him be the Baha-El-Abha!—ye may be both assisted in remarkable services. Your efforts are evident and well known in the sight of Abdul-Baha. I pray God that, under all conditions, ye may be assisted and confirmed. As to the editorship of the STAR OF THE WEST, whatever ye deem advisable is accepted by Abdul-Baha.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 20th, 1919.)

DR. ZIA M. BAGDADI

To his honor, Dr. Zia M. Bagdadi, Chicago, Illinois.—Upon him be BAHA-'O'LLAH El-Abha!

He Is God!

O thou merciful youth who art the son of that glorious man!

Verily, thy letters have been received. They indicate thy great love to God, thy attraction to His fragrance, thy attachment to His Kingdom, the establishment of a meeting for the singing of the verses of God, the reading of the Holy Books, the study of the Tablets by the youths of that city, who have sincerely turned their faces to God and became enkindled with the fire of the love of God, abandoned all the conditions that prevent the acquiring of the merciful virtues and the good illumined morals, so that they may love one another and become united in the promulgation of the fragrances of God. The love of God kept them busy from ought else. This establishment is a blessed establishment. I ask God to make this meeting sanctified and holy above the human temperaments, illumined and

* The Addresses of Abdul-Baha delivered in America in 1912.

adorned with the outpourings of severance to the Lord of mankind, so that they may become as one bouquet, spiritually and physically in the service of the Cause of God.

As to the matter of the Mashrekol-Azkar, it is of the most important affairs. Relaxation therein is not permissible. Verily, I shall write to the Easts of the earth and to its Wests and urge them to assist the Mashrekol-Azkar. Concentrate thou thy thought in the service of the Mashrekol-Azkar under all conditions so that thou mayest obtain confirmations and assistance under all conditions and circumstances.

As to the translation of the *Surat-el-Hykl,* at present we do not find a translator who can give it its merit. God willing, in the future a committee shall be organized whose members are experts in Arabic, Persian and English. By that perfect committee, the *Surat-el-Hykl* will be translated, but one person cannot arise and give the translation that it deserves. God willing, this committee will be organized and thou shalt be an important member thereof.

Convey thou on my behalf the utmost mercy and tenderness to Bessie Digget, her mother and her sister. Convey my abundant greeting to Mr. Anderson and his wife. Verily, I ask God to make them manifestations of His merciful bounties. Convey my hearty sympathy to Julia Jordan, Emma Marky Appel, and Walter Bohanan. Verily, I pray God to make them the signs of guidance among the people and the banners of the Supreme Concourse. Convey my greeting and tenderness to Mr. and Mrs. Alfred Anderson, Mr. and Mrs. August Anderson, Mr. and Mrs. Peter Nelson, Mr. and Mrs. Henry Bennings, Mr. and Mrs. Schend, Mrs. Hertel, Mr. and Mrs. Yeager, Mr. and Mrs. Lindstrom, Mrs. Redeen, Mrs. Tressa Jacobsen, Mr. William Redeen, Mr. George Steppy. Verily, I pray God to guide them in their affairs, to make them attracted to the Kingdom of Abha, sanctified above self and desire, seeking nothing for themselves save severance to God, delivered from the selfish suggestions in the Cause of their Lord, the Precious, the Exalted! For, verily, to God is the praise. They are lamps aflame with the fire of the love of God, majestic trees in the rose-gardens of the knowledge of God.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Dated July 24th, 1919, Haifa, Syria.)

Contributions collected for the teaching fund must be used for teaching. Likewise contributions collected for the Mashrekol-Azkar must be used for the Mashrekol-Azkar. These two must not be mixed.

Convey thou on my behalf the fatherly greeting to Katherine Ferguson and say: "I ask God to confirm and guide your brother and sister of whom you have written in your letter. Convey thou the utmost respect to Mr. Chapman. Appreciate thou him for he became the cause of thy everlasting life and thou hast become of the people of the Kingdom. This is thy real father."

Upon thee be El-Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

P. S.—The maid-servant of God, Zeenat, is permitted to come. Be very kind to Hasheim Zadeh and give him the Message and Bahai literature.

(Dated at Haifa, September 20th, 1919.)

ELLA QUANT

To the maid-servant of God, Ella Quant, New York City, N. Y.—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Thy letter was received. It was indicative of thy attendance at the Convention where thou hast witnessed the

lights of the divine teachings resplendent and hast seen the souls vivified by the spirit of everlasting life. As thou wert endowed with the power of insight, thou hast in this manner discovered Truth. Whoever is firm in the Covenant and the Testament is today endowed with a seeing eye, and a responsive ear and daily advances in the divine realm until he becomes a heavenly angel.

Convey on my behalf to the two respected souls, Margaret LaGrange and Grace Vosburgh, heartfelt sentiments. I pray God that they may become the recipients of bounty and the manifestations of limitless favors.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 20, 1919.)

A Day in Kenosha

(See illustration in Persian Section.)

SUNDAY morning, August 24th, many of the friends from Racine, Chicago and Kenosha, assembled at the country home of Mr. and Mrs. Bohanan near the city of Kenosha. The gentle summer breeze, the spirituality of the friends, and the quietness of the place, made the day ideal. At noon a feast was served on the lawn under the trees. During the afternoon there was a beautiful, spiritual meeting.

Mr. Bohanan, secretary of the Kenosha Assembly, opened the meeting. He spoke of the invincible power of BAHA'O'LLAH and Abdul-Baha, and the change that has come to the hearts of men. Hate, prejudice, and ignorance are giving place to love, unity, and harmony. Short talks were also given by A. P. Chapman, N. Peterson, and others. Zeenat Khanum chanted a beautiful prayer, and Dr. Bagdadi and Mirza Mahmoud Khan sang one of Abdul-Baha's favorite Persian poems. Then the children gave selections from *Hidden Words* and prayers which they had learned in the Sunday School. The first child's prayer was beautifully recited by little Roy Anderson of Kenosha. Dr. Bagdadi spoke of the importance of unity and harmony. In this day all must promulgate the divine teachings that the world may be freed from the darkness of ignorance, enmity, and discord. The teachings of BAHA'O'LLAH and Abdul-Baha are the seeds that bring forth everlasting fruits. The meeting closed with a short prayer.

In the evening a public meeting was held in a hall in Kenosha. Many friends and strangers were present. Mr. Jacobsen of Kenosha was chairman and gave the Bahai history to the visiting friends. Dr. Bagdadi of Chicago was the speaker for the evening. He gave an excellent address that was much enjoyed by all. In his address the human body was compared with the body of the world. The normal health of the body depends upon the maintenance of the right proportion of the elements that compose the body. If certain elements are added or decreased abnormally, health becomes impaired and death may result. The divine Manifestations are the only spiritual physicians of the human world, and BAHA'O'LLAH and Abdul-Baha are the real physicians of this cycle. BAHA'O'LLAH found that the chronic ailments of the human family had been caused by the increase of such elements as selfishness; religious, racial, patriotic, and political prejudices; old imitations, misunderstandings; immorality; war preparations for conquest; ignorance; envy, etc. Therefore, He revealed teachings and laws in order to eliminate these deadly elements. The singing of the Benediction was a fitting close for the day that we shall ever recall with many happy memories.

Molly D. Butts.

حضرت بهاءالله ادامه‌اید وهمچنین
اهالی آن شهر را رسماً وعده خواسته
بودند که در مجلس نطق حاضر شوند
شهر کنوشا در هفده فرسنگی
شمال شیکاغو ودر ایالت ویسکانسن
است وجمعیت این شهر دارای پنجاه
هزار نفر است واهالی از حسن خلق
وروش بهائیان نهایت رضایت را دارند
ساعت ده ونیم وارد شدیم بمحض
ورود جمعی از دوستان در محطهٔ
راه آهن منتظر بودند واز آنجا
با اوتومبیل چاکران را به یک
ییلاق بردند که تقریباً یک فرسنگ
خارج از شهر بود در منزل مستر
بوهانن منشی محفل روحانی
کونشاس در آن محل جمعی از
رجال ونساء نورانی منتظر آمدن
فانیان بودند ودر موقع رسیدن
هنکامهٔ غریبی رخ داده هریک از بلبلان

ملکوت در نهایت وجد وسروز خنده
کنان پیش آمد خانمها دست دادند
ومردها مصافحه نمودند وجمعی از اطفال
در دور هرکدام از فانیان حلقه
زدند وبسدای شیرین الله ابهی
میگفتند وخودشان را در آغوش
هریک از ما هامی انداختند از شادی
وخوشحالی بعضی بحالت گریه افتادند
این همه از شعلهٔ نار محبت الله بود که
به چه کونه یاران شرق وغرب را در
آغوش یکدیگر مانند دو دلبر رحمانی
می آورد .

بعد از این خوش آمد واحترام در جلو منزل
که یک چمن طبیعی سبز شده بود بزیر
سایهٔ درختها کرسیهای متعدد کذشتند
وجمیع جالس شدند در ابتدای مجلس مسیس
کودیل لوح غرائی تلاوت نمود بعد
جناب میهماندار نظامنامه‌ئی ترتیب
داد بجهت این مجلس خصوصی که فقط از برای

(Continued on page 240)

وترك تقاليد عتيقه است . وحدت عالم
انسانيست . الفت ومحبت دينيست
يعنى دين بايد سبب الفت واتحاد
باشد . تطبيق دين وعلم وعقل است
ترك تعصب دينى . وتعصب جنسى وملّى
وتعصّب خاكى . وتعصب سياسى است
وحدت لسان . يعنى تعيين لسان
عموميست . تا هر نفسى دو لسان
بداند يكى لسان وطنى ودگرى لسان عمومى
مسئلهٔ اقتصاداست بمسئلهٔ نساء
حقوق رجال ونساست مسئلهٔ حق
وعدل است . مسئلهٔ حريت ملكوتيست
وامثال آن بسيار است .

حال الحمد لله بلطف حضرت
رئيس مسئلهٔ صلح عمومى وحق
وعدل ببيان آمده است از الطاف
حق اميد وارم كه نفوذ كلمة
الله صلح عمومى در كمال شكوه
تمام شود وآفتاب مظهر

تأييدات ملكوتى از هر جهت گرديد

عبد البهاء عباس

فتح ضیاء بهائیان کنوشا

صبح روز یکشنبه ۲۴ ماه اگست
سنه ۱۹۱۹ ساعت ۹ فونکی دکتور
ضیاء بغدادی وعائلهٔ شان ویك
خانم امریکانی میس مالی بطس
رئیسهٔ مدرسهٔ بنات با این عبد
از شیکاغو به شهر کنوشا حرکت کردیم
برحسب خواهش بهائیان آن شهر که
رسماً در چند روز قبل در روزنامها
اعلان کرده بودند که دکتور بغدادی
روز یکشنبه دعوت شده است
که در مجلس عمومی نطقی در
خصوص ظهور وتعالیم موعود
جمیع انبیا واولیا ومشتهای کل
من فی العالم رئیس السّلام حضرت

PAGE 1, VOL.10

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(۳۰ قران)

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لوح مبارک

بافتخار حاکم نیویورک سابق نازل شده

نیویورک : جناب ویلیم سولزر علیه التحیة والثناء

هوالله

ای خیرخواه عالم انسانی : نامهٔ فصیح و بلیغ شما رسید و بکمال سرور قرائت گردید و همچنین مقاله ئی که در خصوص جمعیت امم مرقوم نموده بودی کل ملاحظه گردید و امیدوارم که اعضای جمعیت امم علی الخصوص حضرت رئیس خیرخواه عالم انسانی موفق بر آن شوند که بموجب تعالیم حضرت بهاءالله محکمهٔ کبری اعضا از جمیع ملل و دول عالم تشکیل نمایند . این محکمهٔ کبری حامی و کافل صلح عمومی خواهد شد . حال اول طلوع صبح صلح عمومیست امید چنانست که آفتاب صلح عمومی اشراق کند بیشکوهی که ظلمات جنك و نام و ننك بکلی متلاشی شود مسئلهٔ صلح عمومی یك مسئلهٔ از تعالیم حضرت بهاءالله است متممات دارد - تحری حقیقت

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شمارهٔ ۲ ماه عزت سنه ۷۵


THIS IS FROM THE FAVOR OF GOD UPON THE FRIENDS OF BAHA'OLLAH AND ABDUL-BAHA IN KENOSHA, WIS
هذا من فضل الله على احباء بهاء الله وعبد البهاء في كنوشا
- 9 -
AUGUST 24 1919
۲۴ ماه اوگست ۱۹۱۹

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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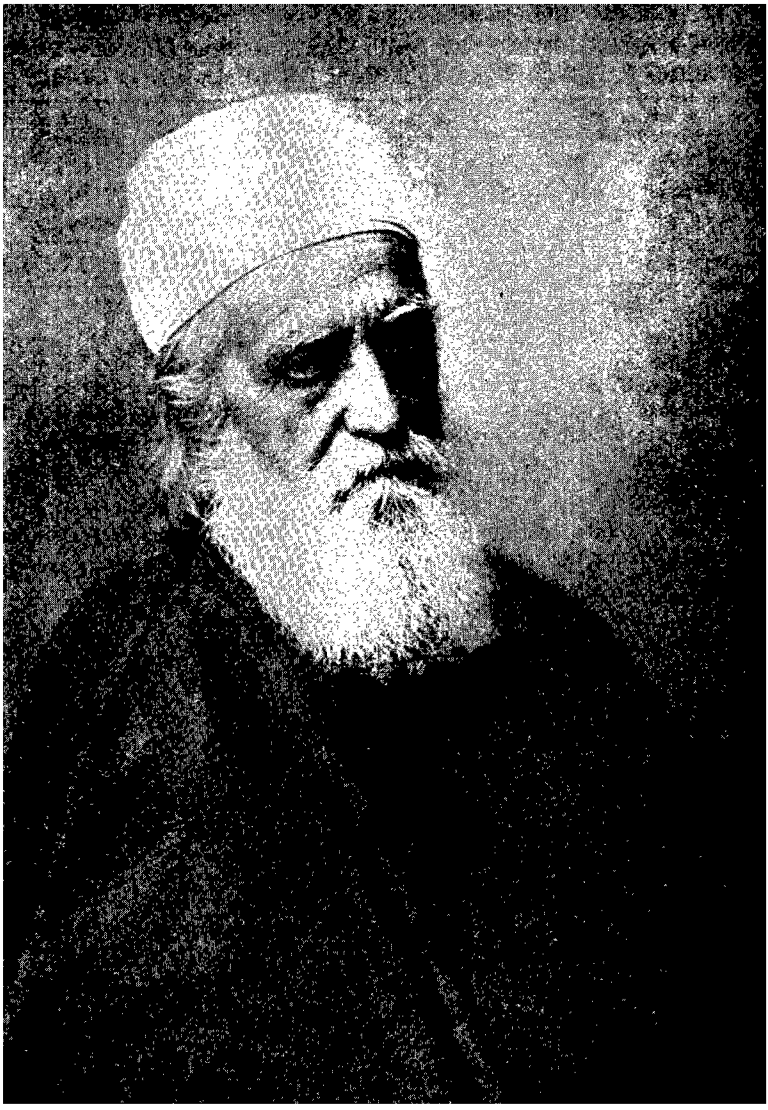
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THE CENTER OF THE COVENANT, THE GREATEST BRANCH:
ABDUL-BAHA ABBAS.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:"— *Isaiah 11:1.*

"This person is the Expounder of My Book and all must turn to him."— *Words of Baha'o'llah.*

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Kowl 1, 75 (November 23, 1919) No. 14

The "Center of the Covenant"

From *The Bahai Proofs,* by MIRZA ABUL FAZL.

In the Name of God, the Most Holy Beauty of El-Abha!

TO the people of Faith, the clear appointment of the Center of the Cause, after the departure [death] of the Manifestation [BAHA'O'LLAH], is considered the *most important point in religious matters,* as it is the greatest channel which connects the servants of God with holy divine truth. They are all sure and convinced that the Center of the Covenant is no other than His Holiness, ABDUL-BAHA; for, apart from the divine signs that were manifest in him, BAHA'O'LLAH clearly and implicitly, verbally and in writing, directed all of his servants to the blessed person of ABDUL-BAHA, and, under all circumstances, clearly showed that he was far distinguished above others, in order that all the servants should look unto him alone, and follow his commands. For it is only through his explanation and decision that all discord is removed. Consequently the Bahais appreciate the determining of the "Appointed Center" as the greatest of the divine providences and account his blessed being as an impregnable fortress which protects the divine Religion from the doubts of the skeptic and fanciful imaginations of men.

But notwithstanding all this, as BAHA'O'LLAH foresaw, that when his beauty of oneness was concealed under the veils of disappearance, the people of desire, through jealousy, would hold to groundless doubts and suspicions and disregard the prohibition to interpret the Book. He, therefore, prior to his departure, revealed the blessed *Kitab-el-A'hd* [Book of the Covenant, the Will of BAHA'O'LLAH]. This he wrote, and sealed it with his own blessed hand and seal, in order that the darkness of discord might not again obscure the brilliant horizon of the Cause of God, and the calamities and disasters which afflicted other religions might not overtake this Movement. In this Book (his Covenant) he clearly indicated that the purpose of the "Branch extended from the Ancient Root," revealed in the blessed verse of *Akdas,* was the "Center of the Circle of Names," the exalted "Branch" of the Blessed Tree of Abha, His Holiness ABDUL-BAHA. Then he, for the second time, enjoined, through an unchangeable and irrefutable command, all his "branches," "twigs" (relatives), and the Bahais without exception, to look unto that dawning-place of divine light, and to know him as the source and origin of the commands and prohibitions of the heavenly religion. He desired, by this clear elucidation, to counteract the imaginations of the ignorant, extinguish the world-consuming flame of jealousy and hatred of the people of error, and guard the divine religion from divisions and sects which are, according to the judgment of common sense and the clear texts of holy Tablets of God, the most deplorable for religion and humanity. By this he sought to preserve the divine Word from human doubts, suspicions and artifices.

In Praise of the "Greatest Branch"

Written by MIRZA ABUL FAZL, November 24, and read in Washington, D. C., November 26, 1902, at the celebration of the anniversary of the Feast of the Appointment of The Center of the Covenant.

In the Name of God, the Most Holy, the Abha!

O YE beloved of God and His friends! Praise and glorification behoove the holy court of the True One, the Exalted, who has, in this great age and wonderful cycle, primarily caused the shining star of the Blessed Being of the First Point (The Bab) to appear like unto the beaming orb of the morn from the horizon of the world; has rejoiced and revived the creatures through the glad tidings of the advent of the new Day, and the Manifestation of the Glorious Lord. Praise be to God! who subsequently caused the Sun of the most holy Beauty of El-Abha (Exalted is His Supreme Name!) to dawn forth in the midst of the heaven of power and grandeur. After the disappearance of these two Lights a third Splendor became manifest from the Sinai of Epiphany, and the Orb of the Covenant shone forth from the firmament of beatitude, the apex of exaltation and glory, with the most marvelous effulgence. Through these three shining lights, the darkness of the nations, superstitions, will be dispelled, the dust of discord of the people will be subsided by the showers of mercy descending from the clouds of divine providence; the banner of peace will be hoisted; the mortal world will be clothed in the excellent robe of ideal humanity; the bond of perfect love will be strengthened among contradictory nations and repugnant peoples; and the world, east and west, will become the Paradise of El-Abha and as a garden bringing forth fruits of divine grace. We, therefore, praise Him in such glorification from which the lights of sincerity may gleam forth and scintillate throughout ages and epochs; and we thank Him in such sanctification from which the pure fragrances of meekness and humbleness will be diffused and exhaled with the duration of nights and days!

O ye beloved of God and His friends! This great Day has been assigned to the blessed name of the Lord of the world, the sign of pre-existence, the standard of divine victory among nations, the Light of the heaven and the earth, the point around which the Supreme Concourse revolves, in the kingdom of Names — His Holiness, ABDUL-BAHA (May the life of the creatures be a sacrifice to him)! Ye are all attracted to his love, united in his servitude, overshadowed under his banner, and are assembled together in this excellent meeting, with rejoiced hearts and shining faces, speaking the praise of the most holy beauty of El-Abha, and uttering the glorification of the Center of His Covenant, His Holiness, ABDUL-BAHA.

How can this servant duly praise and thank God, the Exalted, who hath enabled him to make his tongue fluent in glorifying the Center of the Covenant in this wonderful meeting, in the presence of His chosen ones and friends? Again I praise Him for this wondrous confirmation and glorious success. Verily, He is the Mighty, the Praiseworthy!

How can this weak one befittingly glorify and sanctify a most holy personage with whose name all the ancient and heavenly books are adorned and who has been announced and prophesied, by the tongue of the prophets and chosen ones, from the beginning to the end? Every prophetic page seems like unto a heaven, studded with the beaming stars and shining pearls of the praises of the Orb of the Universe; or like unto a rose-garden decked and embellished by the

verdant leaves and fragrant flowers of the glorification of the Center of the Covenant. Again we praise Him with such words whereby hearts are cheered and breasts are dilated, and we thank Him in such hymns whereby the light of bliss and beatitude shine forth from the horizon of the hearts!

O ye beloved of God and His friends! Consider how in the second Psalm, David (Peace be upon him!) has announced the appearance of the Son of God in dominion and judgment, and how he hath warned the kings and judges of the earth to serve him! Consider in the fourth chapter of Isaiah how that great prophet has foretold the appearance of the Exalted "Branch" of the Lord in the utmost beauty and glory, and how God hath appointed him a place of refuge for the saved ones. Consider how Isaiah has spoken in the eleventh chapter of his book that the lofty "Branch" of the Blessed Tree shall appear from the root of David, and shall grow out of the Holy Land; how the spirit of supremacy and power, of counsel and divine wisdom shall rest upon him; the lights of glory and divine grandeur shall beam forth from his shining face; how he shall hoist the pavilion of universal peace and divine equity, and assemble all the various and contradictory nations, including weak and strong, high and low, under the shadow of union and harmony.

Reflect upon the 26th verse of the 30th chapter of the book of Isaiah, how God, the Almighty, has clearly spoken that in the day when Israel shall be saved, and the sins and errors of the heirs of Abraham effaced, the shining moon of the Center of the Covenant shall gleam forth in the utmost glory and splendor, and the beaming lights scintillating from the brilliant face of that dawning-place of supremacy and Lordship shall be like unto the Sun of Truth! Consider how, in the first few verses of the 42d chapter of Isaiah, it is clearly shown that in the last day, God, the Exalted, shall elect the bearer of the banner of His servitude, confer upon him the Holy Spirit of His divinity, unfurl the standard of the Supreme Covenant and Testament in His Name, and shall protect him, with His strong hand, from the deceit of the violators and the devices of the people of rancor; that Servant of the Lord shall become a banner for the people's salvation and a light for hearts and souls; shall restore the blind and deliver the captives; direct those who sit in darkness unto light; place all the creatures under the standard of universal peace, security and absolute emancipation, and make the tongues of all in the East and West fluent in new hymns and wonderful glorifications!

Likewise, consider the 7th chapter of Daniel. First, in the 9th and 10th verses, God hath announced the Manifestation of the Great Lord, the Ancient King, the Most Holy Beauty of Abha (Glorified is His Supreme Name!) and hath spoken of the founding of the sound religion and manifest law and of the rise of the hosts of chosen ones and holy ones.

Then He hath said in the 13th and 14th verses of the same chapter that the Excellent "Branch" shall be extended from that Ancient Root, and the Spirit of God descended from heaven shall shine forth from his beaming face and Glory and Kingdom shall be conferred upon him from God; his command shall influence all nations and multitudes, and his Kingdom shall continue forever.

Likewise, consider the 8th and 9th verses of the 3d chapter of Zechariah, where the great prophet has clearly prophesied that in the day of the Most Great Manifestation, the dawning of the Sun of the Ancient Beauty, God, the Exalted, shall bring about the removal of the nations' iniquity and the elimination of the people's calamities by the rise of that Excellent "Branch" extended from the Pre-existent Root; and He

hath made the restoration of the Holy Land, the covenanted country of the prophets and chosen ones, dependent upon the power of that blessed being.

Likewise, in the 12th and 13th verses of the 6th chapter of the same book, God, the Exalted, hath explicitly promised Zechariah that in the Day of the Lord's Manifestation the Blessed "Branch" shall grow up out of the pure Tree of Divinity, shall bear the glory of the Lord, shall sit and rule upon His throne, and shall build the Temple of the divine worship; the banner of universal peace and eternal beatitude shall be hoisted among all mankind through the council of peace held between the "Branch" and the Lord.

Consider the New Testament; in every instant in which His Holiness, Christ (Glory be to him!) and his eminent disciples have announced the coming of the Kingdom of God, they have spoken of the rising of the Excellent "Branch" and of the dawning of the Orb of the Covenant. Especially his holiness, John, has adorned all the prophecies of his Book of Revelation with this glorious name, and has clearly stated the appearance of the Covenant of God in the Day of the Lord's Manifestation. He has explicitly said that in that great Day, the new Holy City shall be illuminated with lights shining from the face of the Lord and His appointed "Branch"; the rivers of wonderful enlightenments, which would impart life to the people of the world and save nations, shall flow forth from the throne of the Lord and that of the Center of His Covenant. Nay, rather, he hath elucidated that those written in the Book of Life of the Excellent "Branch" shall be saved, and those overshadowed under His Ancient Standard shall inherit everlasting glory.

To resume: The tongues of all the prophets sung the praise of his blessed name, and the hearts of the chosen ones rejoiced at the announcement of his coming, until that most holy being was born in the Day* of the Manifestation of the "First Point" (Exalted is his supreme name!). The birthday of the "Branch extended from the Ancient Root" coincided with the day of the appearance of the Lord's precursor, and the "Mystery of God" was realized by this coincidence. In his childhood he was nurtured under the favors of the most Holy Beauty of El-Abha, until, at the age of nine, he escorted the Ancient Beauty (BAHA'O'LLAH) from Teheran to Bagdad. He shared with the Beauty of El-Abha in every calamity and affliction during their exile from Bagdad to Constantinople, Adrianople, and finally to Acca (the prison), and endured unbearable sufferings. The Tongue of Grandeur was always uttering the greatness of his station, and appointed His Holiness, the Excellent "Branch," to the position of the "Center of the Covenant." In a Tablet revealed by the Beauty of El-Abha to Abdul-Baha, while the latter was in Beyrout, He said: *"We have appointed thee a protection to all the creatures, a guardian to all in the heaven and the earth, and a fortress to those who believe in God, the One, the Omniscient!"*

O ye beloved of God! How can I duly praise the Lord of mankind, the Center of the Covenant (May the life of all the creatures be a sacrifice to him!), and how can I explain the loftiness of his station! For he is the one whom all the divine Manifestations have praised and extolled.

Let us now offer our humble efforts in praising and glorifying God, the Exalted, who has honored us by serving the Center of His Covenant, hath made us know in his name, and hath placed us under the shadow of his glorious banner. We thank Him in such praises whereby the faces of the steadfast ones are illuminated!

Praise be to God, the King of the Heaven and the earth!

(Signed) *Abul Fazl.*

* May 23, 1844 A. D.

Recent Tablets from Abdul-Baha to American Bahais

ELLA G. COOPER

(Portion of Tablet from Abdul-Baha to Mrs. Ella G. Cooper, San Francisco, California.)

. . . . Four letters have been received from you, the last dated April 18th, 1919. All of them were indicative of firmness in the great Covenant. Praise be to God, the friends in California are holding fast to the helm of the Almighty and are attracted to the God of Elijah. Their movement is like unto the attraction of steel which is subjected to magnetic power; their aims are confined to the good pleasure of God and their highest wish centers around the unbounded blessing. They are engaged in service and are intimately connected with the Holy Spirit.

Thou hast referred to the little assembly of Los Angeles. Although that assembly is small, yet it is kept under the protecting eye of God. If it prove to be firm and steadfast it shall resist all that is on earth.

Consider how many souls arose after His Holiness Christ and determined to extinguish the Lamp of God. Even the Roman emperor, who was a most eminent philosopher, exerted the utmost effort in order to resist the sweeping movement; he wrote a refutatory book against His Holiness Christ, published it throughout his empire, and caused a great many to turn away from His Holiness Christ. But, eventually, the power of the Word of God conquered and broke all imperial resistance. The resplendent light of the Covenant and Testament of God dissipated the darkness of doubt and suspicion that was entertained by those philosophers and potentates. It is evident, therefore, as to what will result from these important forces.

At most it is this: that some feeble and heedless souls will waver in the Cause of God, but ultimately this fire will be quenched.

Refer to the history of the Church and read the details of the activities of Arius, the Patriarch of Alexandria. Notwithstanding the fact that his followers numbered a million and a half, and the support of the mighty emperor was extended to him, eventually he was completely destroyed and no trace of him whatever remained, and so on and so forth. Undoubtedly, wherever a carcass is to be found, a number of ravens and contemptible dogs gather around that putrefying body, but ere long they shall be scattered in great distress.

. . . . Read attentively the translations of his honor Mirza Abul Fazl's book, *The Brilliant Proof;* it is very necessary,—and send it then to the spiritual assembly of Los Angeles. . . .

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, June 2, 1919.)

MARY RABB

To the maid-servant of God, Mrs. Mary Rabb, care of Mrs. Ella Goodall Cooper—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Your letter dated March 5th, 1919, was received. Its contents were conducive to gladness and they indicated firmness and steadfastness in the glorious Covenant.

Today the pulsating power in the arteries of the body of the world is the spirit of the Covenant—the spirit which is the cause of life. Whosoever is vivified with this spirit the freshness and beauty of life become manifest in him, he is baptized with the Holy Spirit, he is born again, is freed from oppression and tyranny, from heedlessness and inclemency which deaden the spirit, and attains unto everlasting life.

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA'O'LLAH—May my life be a ransom to you!

. . . . Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS. *Western States*: HELEN S. GOODALL.
Southern States: JOSEPH H. HANNEN. *Dominion of Canada*: MAY MAXWELL.
Central States: ALBERT VAIL, CARL SCHEFFLER.
Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 10 Kowl 1, 75 (November 23, 1919) No. 14

Praise thou God that thou art firm in the Covenant and the Testament and art turning thy face to the Luminary of the world, His Highness BAHA'O'LLAH. Thou hast illumined thy face with the light of guidance and perfumed thy nostrils with the fragrances of the Abha paradise. Strive therefore that thou mayest attract the souls and train them through the divine teachings that they may become the signs of guidance, may turn into blessed trees and may secure a large share from the day of Manifestation.

The teacher is like unto a farmer who sows a seed, the cloud of mercy pours out its showers and every seed multiplies a hundred fold, gives forth a luxuriant harvest and becomes the cause of heavenly benediction.

I hope that thou mayest be confirmed to acquire that heavenly benediction and may become my partner in this lucrative enterprise; that thou mayest grow to become a blessed tree, fruitful, green and rich in foliage and laden with sweet and delicious fruits.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, June 3, 1919.)

LOS ANGELES ASSEMBLY

To the members of the spiritual assembly of Los Angeles, California, care of the maid-servant of God, Mrs. Ella G. Cooper—Upon them be BAHA'O'LLAH El-Abha!

He Is God!

O ye blessed souls!

Although ye are undergoing crucial tests in view of the repeated and assiduous attempts of some people to shake the faith of the friends in Los Angeles, yet ye are under the guarding eye of the bounty of BAHA'O'LLAH and are assisted by legions of angels.

Walk, therefore, with a sure step and engage with the utmost assurance and confidence in the promulgation of the divine fragrances, the glorification of the Word of God and firmness in the Covenant. Rest ye assured that if a soul arises in the utmost perseverance and raises the Call of the Kingdom and resolutely promulgates the Covenant—be he an insignificant ant—he shall be enabled to drive away the formidable elephant from the arena, and if he be a feeble moth he shall cut to pieces the plumage of the rapacious vulture.

Endeavor, therefore, that ye may scatter and disperse the army of doubt and of error with the power of the Holy Utterances. This is my will and this is my counsel. Do not quarrel with anybody, and shun every form of dispute. Utter the Word of God. If he accepts it the desired purpose is attained, and if he turns away leave him to himself and trust to God.

Such is the attribute of those who are firm in the Covenant.

Upon ye be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, June 2, 1919.)

BAHAIS OF CALIFORNIA

To the friends and maid-servants of the Merciful in Los Angeles and the other cities of California, care of Mr. and Mrs. Beckett—Upon them be BAHA'-O'LLAH El-Abha!

He Is God!

O ye friends and maid-servants of the Merciful!

From the spiritual assembly of Los Angeles a letter has been received. It was indicative of the fact that the blessed souls in California, like unto an immovable mountain, are withstanding the gale of violation, have like unto blessed trees been implanted in the soil of the Covenant and are in the utmost firmness and steadfastness. The hope is entertained, therefore, that through the blessings of the Sun of Truth they may daily increase in their firmness and steadfastness. The tests of every dispensation are in direct proportion with the greatness of the Cause and as heretofore such a manifest Covenant, written by the Supreme Pen, has not been entered upon, the tests are proportionately severe. These trials cause the feeble souls to waver while those who are firm are not affected. These agitations of the violators are no more than the foam of the ocean, which is one of its inseparable features, but the ocean of the Covenant shall surge and shall cast ashore those dead bodies for it cannot contain them. Thus it is seen that the ocean of the Covenant has surged and surged until it has thrown out the dead bodies—the souls that are deprived of the Spirit of God and are lost in passion and self and are seeking leadership. In fine, this froth of the ocean shall not endure and shall soon disappear and vanish, while on the other hand the ocean of the Covenant shall eternally surge and roar.

Consider then that Christ, in order to preserve the unity of Christendom, said to Peter: "Thou art Peter, and upon this rock I will build my church." This word has secured every one's submissiveness and allegiance and has preserved for a thousand years the unity of the Christian world. Notwithstanding the fact that this declaration was not a command to obey and to follow and was verbally delivered, yet it has proved to do away with any foam that might appear on the surface of the ocean of Christ and to cast ashore any dead body that sought the vanities of this world. At present His Holiness BAHA'O'LLAH, through His Supreme Pen, has written the *Book of the Covenant* and has called it the "Book of the Covenant," and has entered with every one into a covenant and a testament. He first addresses the Aghsans, then the Afnans and then the relations bidding

them to turn their faces to the Center of the Covenant and has then, in accordance with the explicit text of the Most Holy Book (the Book of Laws), made the Center of the Covenant the Expounder of the Book.

From the early days of creation down to the present time, throughout all the divine dispensations, such a firm and explicit Covenant has not been entered upon. In view of this fact is it possible for these foams to remain on the surface of the ocean of the Covenant? No, by God! The violators are trampling upon their own dignity, are uprooting their own foundation and are proud in that they are upheld by flatterers who exert a great effort to shake the faith of feeble souls. But this action of theirs is of no consequence; it is a mirage and not water, the foam and not the sea, the mist and not the cloud, illusion and not reality. All this you shall soon see.

In short, praise be to God, ye are firm and steadfast and be ye thankful that like unto blessed trees ye are firmly implanted in the soil of the Covenant. It is sure that every firm one will grow, will yield fresh fruits and will increase daily in freshness and grace. Reflect upon all the writings of BAHA'O'LLAH, whether epistles or prayers, and ye shall surely come across a thousand passages wherein BAHA'O'LLAH prays as follows: "O God! Exterminate the violators of the Covenant and defeat the oppressers of the Testament." "He who denies the Covenant and the Testament is rejected by God, and he who remains firm and steadfast therein is favored at the Threshold of Oneness." Such sayings and prayers abound, refer to them and ye shall know.

In short, never be depressed. The more ye are stirred by violation, the more deepen ye in firmness and steadfastness, and be assured that the divine hosts shall conquer for they are assured of the victory of the Abha Kingdom. Throughout all regions the standard of firmness and steadfastness is upraised and the flag of violation is debased for only a few weak souls have been led away by the flattery and the specious arguments of the violators who are outwardly with the greatest care exhibiting firmness but inwardly are engaged in stirring souls. Only a few who are the leaders of those who stir and agitate are outwardly known as violators while the rest, through subtle means deceive the souls, for outwardly they assert their firmness and steadfastness in the Covenant but when they come across responsive ears they secretly sow the seeds of suspicion. The case of all of them resembles the violation of the Covenant by Judas Iscariot and his followers. Consider: Has any result or trace remained after them? Not even a name has been left behind his followers and although a great number of Jews have sided with him it was as if he had no followers at all. This Judas Iscariot who was the leader of the apostles betrayed His Holiness Christ for thirty drachme.

Take heed, O ye people of perception!

At present these insignificant violators will surely give away the Center of the Covenant for the large sum which they have begged by every subtle means. It is now thirty years that His Holiness BAHA'O'LLAH has ascended and these violators have meanwhile striven with the utmost effort. What have they done so far? Under all conditions those who have remained firm in the Covenant have conquered while the violators have met defeat, dejection and disappointment. After the ascension of Abdul-Baha, no trace of them shall remain. These souls ignore what will happen and are proud of their own fancies.

In short, O ye friends of God and the maid-servants of the Merciful! The hand of the divine bounty has placed upon your heads a bejeweled crown, the precious gems of which shall eternally shine over all regions. Appreciate this bounty and unloosen the tongue in praise and thanksgiving, and engage in

the promulgation of the divine teachings for this is the Spirit of Life and the means of salvation.

Upon ye be Baha-El-Abha.

(Signed) ABDUL-BAHA-ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 23, 1919.)

AGNES LEO

To the maid-servant of God, Agnes Leo, Spokane, Washington—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou maid-servant of God!

Thy letter was received. Thou wert complaining of your assembly that it has fallen into disgrace. Every ailing has its remedy, and every affliction its relief. The efficacious remedy of this disease with which the assembly has been afflicted lies in meditation and contemplation over the Covenant and Testament. It should be observed whether the Blessed Beauty has entered into this Covenant and Testament in order to exact obedience from all, or to bring about disobedience. If the latter is intended, then nothing is to be said, and if obedience and compliance are the objects aimed at, then wavering leads to utter loss, and disobedience and rejection are absolute error.

His Holiness Christ, with reference to Peter, hath uttered one word, and has not personally written anything, and that word is: "Thou art Peter, and upon this rock I will build my church." Notwithstanding the fact that it was only one word, void of any great importance and has been orally communicated and not written, nor has it been put down by the pen of Christ, yet all the apostles submitted and complied.

Now, the Blessed Beauty has given explicitly through His own writing, and by the stroke of the supreme pen the absolute command of obedience, and of the turning of the face toward the Center. It must be either said that, God forbid, the Blessed Beauty was ignorant and has been wrong in commanding that all should obey the Center of the Covenant or, on the other hand, obedience should be shown, and the face should be turned towards him. Strange! What answer will they give to the Blessed Beauty in the divine Kingdom? This much consideration is enough if justice is considered; and if it is not, and injustice prevails throughout discussions, then it is another question.

In fine, these Covenant-breakers and their disobedience are like unto froth, which does not last, and which shall soon vanish, while the sea itself which is the cause of life, will remain and continue to exist. Reflect upon the time subsequent to the manifestation of Christ: How many souls have sown in the Cause of God the seeds of sedition and intrigue but eventually their efforts were doomed to disappointment and failure and Truth hoisted its banner. This breaking of the Covenant is likewise doomed to failure. Like unto a mirage, soon it shall vanish and disappear.

Upon thee be greetings and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine; June 24th, 1919.)

ERNEST WALTERS

His honor, Mr. Ernest Walters, Chicago, Illinois—Upon him be BAHA'O'LLAH El-Abha!

He Is God!

O thou servant of God!

Two letters have been received from thee and from the contents of both the turning of thy face toward the Kingdom of God was noted. Divine bounty has been extended and the blessings of His Holiness BAHA'O'LLAH are complete. Rest thou assured that thyself and thy mother shall ever be encompassed by divine bounty, but thou must be so firm

and steadfast in the Covenant and Testament that the violators who may be found at thy meeting may not even draw a breath.

Today the magnet of the confirmations of the divine Kingdom is firmness in the Covenant and the Testament and all else save that is useless talk for by what can Bahai unity be preserved? Can it be preserved through the absurd and useless words of some people? God forbid. His Holiness Christ, in order to preserve the unity of Christendom addressed one word to Peter: "Thou art Peter, and upon this rock I will build my church." This word preserved the unity of Christendom for 800 years although it was communicated only orally. But on the other hand the *Kitab-el-Ahd* is not an oral communication; it is the mark of the Supreme Pen. It has been revealed in order to preserve Bahai unity, so that the souls may not become agitated and perturbed, may not every day set up for themselves an idol and establish a new center of authority and seditious men may not agitate.

Glory be unto God! Notwithstanding this some thoughtless and ambitious persons desire to turn away through their meek language and flattery the souls from the straight path and cause them to wander aimlessly in the wilderness of superstitions. They have their liberty. On us it is incumbent to state the truth. Whosoever desires may accept it, and he who refuses, "Verily, God is independent of all the world."

Upon thee be Baha-el-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 18, 1919.)

MR. AND MRS. SCHEFFLER

To their honors, Mr. and Mrs. Scheffler, Chicago, Illinois—Upon them be BAHA'O'LLAH El-Abha!

He Is God!

O ye two firm ones in the Covenant!

Happy are ye that, like unto a blessed tree, ye have struck roots deeply in the soil of the Covenant, and are in the utmost firmness and steadfastness. If a thousand winds begin to blow, they shall not affect ye and such should be one's firmness and steadfastness. Otherwise, if by the diffusion of the offensive odor of violation, health is converted into sickness, of what use is existence? Death and life are alike in that respect.

In short, I pray on your behalf and beg from the divine Kingdom assistance and bounty. Rest ye assured that ye are confirmed souls. Convey to all the friends my greeting.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 20, 1919.)

MARY LESCH

To the maid-servant of God, Miss Mary Lesch, Chicago, Illinois—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou maid-servant of God!

Thy letter was received and its contents indicated firmness in the Covenant. Therefore, the hope is entertained that thou wilt be assisted under all conditions, for today that which is most important is firmness in the Covenant and the Testament and otherwise Bahai unity will not be preserved. If Bahai unity could be preserved through something else, undoubtedly the Blessed Beauty would have commanded it.

In accordance with the *Kitab-el-Akdas,* which is the supreme authority and the *Kitab-el-Ahd* which is the last book of the Blessed Beauty written by His supreme pen, all are addressed in a clear and explicit manner.

First he addresses the Aghsans, then the Afnans and the relatives and finally the rest of the friends and bids them to turn their faces toward the Center of the Covenant. And the verses which have been revealed in the *Kitab-el-Akdas*

ordering all to turn after His Ascension to "Him who is branched from the Pre-Existent Root" are explicitly recorded in the *Kitab-el-Ah'd* as having for their object the Center of the Covenant. And in another special Tablet the authenticity of which is admitted by every one, it is recorded that if the center of violation whose proper name he mentions, deviates the least from the shadow of the Cause, he at once loses the station of Branchhood. How could it be more explicit? Now it must be either said that the Blessed Beauty has done wrong and has led the people to error for he ordered them to obey a person who ought not to have been obeyed, or on the other hand it must be said that the least deviation from the Covenant and the Testament entails deprivation from the bounties of the Luminary of the world. One of the two alternatives must be true and there is no third one to it.

In fine, Bahai unity cannot be preserved save through the Covenant of God. Today the stirring power in the body of the world is the Covenant, and if this Covenant is made ineffective, what power will be able to stir it? The statement which was made orally by His Holiness Christ to Peter—that "thou art Peter, and upon this rock I will build my church"—this declaration preserved for a thousand years Christian unity. After the lapse of a thousand years, due to political questions, dissensions happened. Now, if this Word of Christ has preserved the unity of Christendom for a thousand years, consider what will be done by the *Kitab-el-Ahd* which has been revealed by the Supreme Pen. But superficial, restless souls, who at first were firm in the Covenant and have written epistles with reference to their firmness and detachment from violators and have considered them as outcasts from the Threshold of the Almighty—and these epistles are still extant—these persons like unto Judas Iscariot, have for personal interests and financial motives, deviated from the Covenant. They followed the people of craft and stained their hands with the blood of Christ. Be admonished, O ye who possess intelligence!

If at all thou art firm and steadfast in the Covenant, strengthen and fortify thy relationships with the Convention, and from whomsoever thou inhalest the odor of violation, avoid his company and keep aloof, that thou mayest remain safe and protected under the protection of the Covenant, and, like unto a candle, be ignited with the light of steadfastness.

I am kind to all people and do not attack anyone. I pray on behalf of all that all may gather under His divine protection. This Covenant and Testament have been entered into by the Blessed Beauty and I have not taken any such part. Let them answer Him and I have no objection. My duty is to be kind to everyone; vengeance is reserved for the Blessed Beauty and not for myself. As I am kind to everyone, I mention only the good characteristics of a person and if a word is written, the intention is the setting forth of truth and the preservation of the religion of God, so that Bahai unity may be preserved. If any persons desire to upset this unity, they are free and let them present their answers to the Blessed Beauty in the Abha Kingdom, should He address them as follows:

"O ye, my friends! Have I, through My Supreme Pen and the explicit verses of the *Kitab-el-Akdas* commanded obedience or disobedience? Have I not ordered the center of violation to obey and to turn his face (towards Him)? Why have ye turned away from My manifest and irrefutable Center? I have given the command to turn your faces toward Him, how have ye turned away? Why have ye upset Bahai unity?"

What will they answer?

The friends must be very attentive and then whatever they deem advisable,

they may perform. I have nothing to impose. In America, no doubt whatever call is proclaimed, ambitious and thoughtless souls will be found to support it for a time. Even at Green Acre it has been remarked that one of the inhabitants of Malta was summoning men to excessive hunger [fasting] and used to receive pay for it. Notwithstanding this, some souls gathered around him and from hunger they seemed dead yet would pay to that man.

Do not grieve for thy dear brother who has ascended from this mortal world to the eternal realm and do not feel depressed. That drop has hastened to the limitless ocean and that wandering bird has flown to the shelter and nest of the Supreme Concourse. Thou shalt find him at the effulgent gathering in the Kingdom of Mysteries.

As to the dream thou didst have that thy brother appeared fully dressed, clothing is the ornament of man and and that is the bounty of the Merciful. As to the bundle he had in hand, it is his benevolent deeds, and his serious look denoted his purpose to make thee realize the following fact: "Consider to what bounty I have attained! Praise be to God, that I am safe and well and have on me the garment of piety and carry in my hand the bundle of my deeds. I am alive and not dead. Consider closely, I am living and have not passed away. Be thou attentive."

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 22, 1919.)

MARY HALL

To the maid-servant of God, Mary Hall, Chicago, Illinois—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou dear maid-servant of God!

Thy letters were received. God willing, this time that thou hast turned away from the Theosophists to the Bahai faith, thou mayest remain so firm and steadfast that if all the people that dwell on earth should gather to deviate thee a hair's breadth from the path of BAHA'O'LLAH, they would fail in their endeavor. Consider, that in the time of Christ, how much the Pharisees—and those souls who at first believed in Christ and then turned away from Him, such as Judas Iscariot and his companions—scattered the seeds of doubt in the Cause of Christ, in order to shake the faith of the believing souls. But these doubts and those who originated them are like unto the foam of the ocean, which has been cast ashore by the ever-surging ocean of Christ. This is because the foam does not last, while the ocean is eternal.

Praise be to God, thy eye has been again illumined, thy ear has responded, thou hast investigated the Truth and hast believed in the Cause of BAHA'O'LLAH. I hope that, day by day, the bounties of the Kingdom may constantly encircle thee, thou mayest daily increase in firmness and become the cause of the guidance of other souls.

As to thy presence in the Holy Land, these days it is very difficult, and here the conditions are not yet quite stable. God willing, when conditions are stabilized and travel is made easier, thou shalt present thyself.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 26, 1919.)

DR. PAULINE BARTON-PEEKE

To the maid-servant of God, Dr. Pauline Barton-Peeke, Cleveland, Ohio—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Thy letter was received. Praise be to God, it was indicative of the utmost firmness and steadfastness. It behooves

thee to be the herald of the Covenant and the Testament and to be attracted by the fragrances of the Merciful. The meeting thou dost hold at thy house pertains to the Kingdom, for the Sun of Reality shines therein. At the meeting the memory of God is commemorated, the hearts are turned to the divine Kingdom and the eyes are opened to witness the signs of the Merciful. Continue to hold this meeting and strive daily to fortify its basis and to arrange its sessions. My hope is that meeting may become in that land the recipient of merciful susceptibilities and the cause of the manifestation of divine illumination and the training of human souls.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 26, 1919.)

ROY WILLIAMS

To his honor, Mr. Roy Williams, care of his honor Mr. Hannen, Washington, D. C.—Upon him be BAHA'O'LLAH El-Abha!

He Is God!

O thou firm in the Covenant!

Three consecutive letters have been received from thee. From their contents it became known that in Cleveland from the murky breaths of the Covenant-breakers the hearts are afflicted and among the friends harmony has decreased. Praise be to God! A hundred times it has been foretold that the violators are lying in ambush and by a certain means desire to cause dissension among the friends so that this dissension may end in violation of the Covenant. Notwithstanding this warning, how is it that the friends have neglected this explicit declaration?

The point at issue is firm, direct and in the utmost brevity. Either His Holiness BAHA'O'LLAH was wise, omniscient and aware of consequences or was ignorant and a sinner. He entered by His Supreme Pen into such a firm Covenant and Testament with all the Bahais, first with the Aghsans (branches), Afnans (twigs) and Muntasebeens (relations) and commanded them to obey and turn toward (him). By His supreme pen, He has explicitly declared that the object of the following verse of the *Kitab-el-Akdas* (the Book of Laws) is the Greatest Branch:

"When the ocean of My Presence has disappeared and the Book of Origin is achieved to the end, turn your faces toward him whom God hath purposed, who hath branched from this Pre-Existent Root." Its meaning briefly is this: That after my ascension, it is incumbent upon the Aghsans, the Afnans and the Muntasebeens and all the friends of God to turn their faces to him who has branched from the Pre-Existent Root.

He also plainly says in the *Kitab-el-Akdas* (Book of Laws): "O ye people of the world! When the Dove flies away from the orchard of praise towards the Most Supreme and Invisible Station refer in whatever ye do not comprehend in the Book to him who has been branched from this Pre-Existent Root." Addressing all the people of the world, He says: When the Dove of Holiness flies away from the orchard of praise to the Most Supreme and Invisible Station—that is, when the Blessed Beauty turns away from the contingent world towards the invisible Realm—whatever ye do not understand from the Book refer it to him who has branched from the Pre-Existent Root. That is, whatever he says that is the actual fact.

And in the *Book of the Covenant*, He explicitly says that the object of this verse, "Who has branched from the Pre-Existent Root," is the Greatest Branch. And He commands all the Aghsans, Afnans, Muntasebeens and the Bahais to turn toward him. Now either

one must say that the Blessed Beauty has made a mistake or He must be obeyed. Abdul-Baha has no command to call the people to its obedience save the diffusion of the fragrances of God, the exaltation of His Word, the promulgation of the oneness of the world of humanity, the establishment of universal peace, and so forth, from the Commands of God. These are divine commands and have nothing to do with Abdul-Baha. Whoever wishes may accept them and any one who rejects them may do as he pleases.

Now some of the mischief-makers, with many kinds of tricks are seeking leadership and in order to reach this position they instill some doubts among the friends that they may cause differences, and differences may result in drawing a party to themselves. But the friends of God must be awake and must know that the scattering of these doubts have as their motives personal intentions and the realization of leadership.

Do not break up Bahai unity, and this unity cannot be maintained save through faith in the Covenant of God.

In fine, thou hast the desire to travel about that thou mayest spread the fragrances of God. This is highly suitable. Assuredly divine confirmations will assist thee and the power of the Covenant and the Testament will secure thee triumph and victory.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, July 18th, 1919.)

NORMA WILSON

To the maid-servant of God, Norma Wilson, Chicago, Illinois—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Thy letter was received. It was like the melody of the divine nightingale, the twittering of which gladdens the hearts. This is because its contents indicated faith, assurance and firmness in the Covenant and the Testament. Today the stirring power of the world of existence is the power of the Covenant which like unto arteries pulsates in the body of the contingent world and protects Bahai unity.

The Bahais are ordered to establish the oneness of mankind; if they cannot unite around one point how will they be able to bring about the unity of mankind?

The purpose of the Blessed Beauty in entering into this Covenant and Testament was to gather all the existent beings around one point so that the thoughtless souls, who in every cycle and generation have been the cause of dissension, may not undermine the Movement. He has, therefore, commanded that whatever emanates from the Center of the Covenant is right and is under His protection and favor, while everything else is error.

Praise be to God, thou art firm in the Covenant and the Testament.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine; July 18th, 1919.)

SUPPLICATION REVEALED BY ABDUL-BAHA.

O God! Assist me with the hosts of the Supreme Concourse and make me firm and steadfast in the Covenant and Testament. I am weak in the Covenant and Testament; confer upon me strength. I am poor; bestow upon me wealth from the treasures of the Kingdom. I am ignorant; open before my face the doors of knowledge. I am dead; breathe into me the Breath of Life. I am dumb; grant me an eloquent tongue, so that with a fluent expression I may raise the call of Thy Kingdom and quicken all of them *in firmness to the Covenant.* Thou art the Generous, the Giver and the Mighty!

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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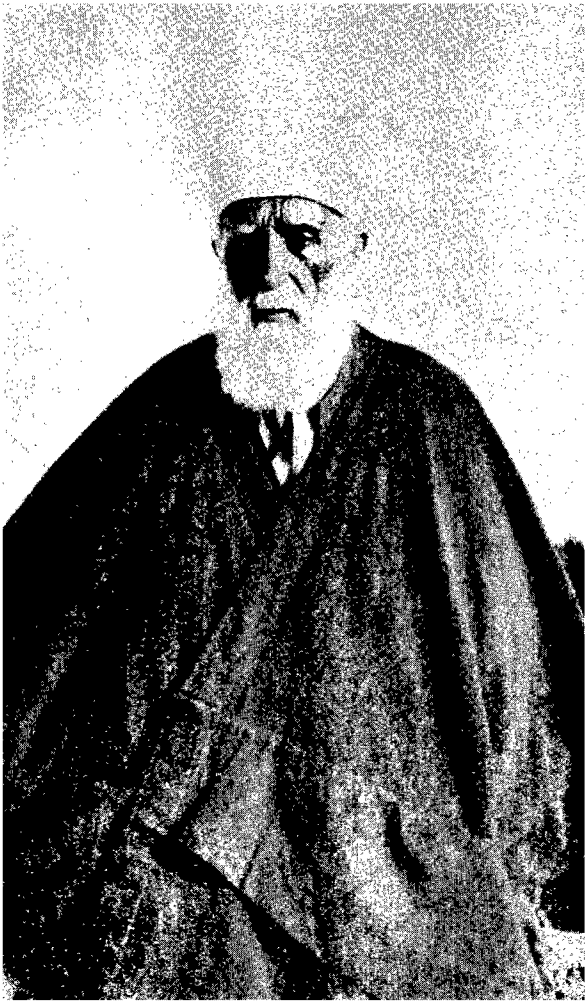
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ABDUL-BAHA ABBAS

Photograph taken summer of 1919, by
an English Officer.

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Massa'ul 1, 75 (December 12, 1919) No. 15

The Collective Center

Address by HOOPER HARRIS of New York City, delivered at the Sixth Session of the Bahai Congress at Hotel McAlpin, New York City, Tuesday afternoon, April 29th, 1919. Stenographically reported.

THE subject assigned to me this afternoon is "The Collective Center." I did not choose the subject myself, I was asked to speak upon it.

In the great *Tablet of Ishrakat,* in the Persian meaning, shining forth; in the great Tablet of the shining forth, BAHA'O'LLAH says, beginning the Tablet with this expression—I am not quoting the words exactly but the substance—"When God purposes a new creation He first sends forth the luminous point, the point traverses the circle and passes through every sign, and there appears two great orbs."

"In the beginning was the Word, and the Word was with God, and the Word was God."

The Word of God is that luminous point, the desire or the will or the Word of God. He, therefore, first sends forth His Word, His will, and that will traverses the circle and these two great orbs are produced. We read in the old Testament that the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the water and then the creation took place. In other words, creation is not out of nothing, as the theologians say. God has not spoken in our own scriptures or in any scriptures of creation *ex nihilo,* that is to say, creation out of nothing.

Creation is a process, is a forming, and the process of the forming is plainly told us if we have the eye to see it in these words of BAHA'O'LLAH in the great shining forth. There we have the point and the circle, the center and the circumference, and in the point and the circle the center and the circumference, we have the whole of all there is in the science of mathematics. In the point we have the symbol of the singleness of God; in the circle we have the symbol of the allness of God. Both the point and the circle are the symbols of eternity because you can extend the point forever and ever in either direction and never reach the end of it; you can subdivide it forever and ever and never reach the end of it. It is infinite in its minuteness; it is infinite in its greatness. The circle is the enclosure; it is the horizon, it is the circumference. You can go around it forever and ever and never get to the end of it.

The point is the symbol of the Occident, the singleness of God; the circle is the symbol of the Orient, the allness of God, and not until the point and the circle meet do you have the absolute oneness. So BAHA'O'LLAH has taught us the singleness and the oneness of God, and in the singleness and oneness of God

we again have the point and the circle, the circle and the circumference.

In the West, every church spire pointing with its sharp point up into the heavens, represents a mathematical idea of God, the one God in heaven in singleness. In the East every religious temple has a dome, it has the half circle; it represents the eye of God, looking out in every direction and seeing His allness. The symbols, the point and the circle, the symbols of geometry and the symbols of arithmetic are concrete mathematics, yet nothing in themselves. The one can do nothing alone; the cipher can do nothing alone. But when you bring the two together, the one and the cipher you have the ten, and in the ten you have the decimal system and in the decimal system you have the principle of mathematics which builds everything; the principle of mathematics which builds your cities, which builds your great bridges, your great works of engineering, your great construction work because the Occident and the Orient have come together. They have clasped hands.

The point is the symbol of the objective being, the circle is the symbol of the subjective being. Now we see that even in the description given us in the creation, the earth was without form and void and the Spirit of God moved upon the surface of the waters and there commenced to be a forming, a creating, a drawing in toward a collective center. And then in the spiritual sense when God sent forth His prophet, His manifestation, His Word, for the purpose of a new spiritual creation in this universe, the same principle exactly was followed. He sent forth the luminous point—as in this great, new wonderful creation of our own day, the Bab—and eighteen others, making nineteen "letters of the living."

I cannot talk long, but if you will study carefully you will find that Jesus the Christ had twelve disciples, men—and there were six women dear to his heart, his faithful servants who, because of the character of the times and the conditions were not outwardly known as disciples, but who were in a spiritual and inner sense just as truly disciples of the blessed Christ as were his twelve men disciples,—and so then there were eighteen "letters of the living," and together with Christ, himself the point, made the nineteen; and the one and the nine, ten. The Bab, the luminous point, passes through these signs or letters. He has his eighteen "letters of the living," the greatest of all of whom, thank God, was a woman, Kurat'-l Ayn, who gave her life for this great Cause in such a manner that Dr. Pollock, a western physician present at the time and witnessing her execution, makes the statement, publishes it in writing, that that magnificent, that wonderful woman bore with infinite patience, without a murmur of complaint, with great gladness, a long and torturing death for the sake of the great freedom of woman and of the race. Eighteen "letters of the living," himself the point, the luminous point, nineteen; one and nine, ten.

And then there were created these great two orbs, the great Manifestation of God, the orb of command, the orb of revelation, the orb of manifestation; and the other orb, the Center of the Covenant. Two great orbs. So we have in the outer, physical creation, according to the description, the great collective center as well as in the spiritual creation the great collective center. We have outwardly in this physical universe of ours, the great collective center the sun. Around it revolve the planets and everything in the circumference of that enclosure is pulling upon the sun, and the sun in its turn is pulling to it every particle, every smallest atom throughout the solar system. And so, through this great collective center, the sun, and through the great law of gravitation—which on the material and the outer plane is the expression of love, because that is the attraction of gravita-

tion, the affinity of atom for atom, the love of atom for atom—through this great central orb, the sun and the physical expression of love, gravitation, the order of the universe is maintained.

And then, I think you will find in the great book, *Seven Valleys,* BAHA'O'LLAH—long before the scientists knew anything about it—said "Split the atom, and at its center you will find a radiance." The scientists came along and have discovered that the atom could be split and they did split it, and at its center they found a form of electromagnetic energy which they named the electron. So even the little atom is a world complete in itself, the point and the circle and its point or center is the electron. Its circumference is all the rest of it and through the radiant energy at its center, its world is held together and the order of the integrity of even the little atom is maintained and preserved through this principle of the collective center.

The great organism we call the macrocosm; man as an individual has been called a microcosm. What is true of the macrocosm is also of the microcosm because man, as an individual, has also his own universe and at the center of that universe is a great collective center. And in the individual man what is that collective center? BAHA'O'LLAH says in his *Hidden Words,* "We have deposited in you the essence of our light, therefore depend upon it and upon nothing else." So that the center of each individual human being, the center of the universe of the individual, he calls the essence of the light of God, radiance from God at the center of the individual human being. And where does that center exist? God has told us that there is a connection between the individual and the soul.

The soul is not in the body like something within a shell but each individual is connected with his soul and his soul is the carrier of the commands of God. Through the soul the individual receives the light of the inspiration and the knowledge God. Not merely by their circumferences meeting; they are connected by the meeting of their centers.

When center is connected with center then you have a real unity, a real joining. When only circumference is joined with circumference you merely have an outer contact, which is a very different thing. So the man or the woman who is truly joined to the great collective center, God, is joined at that point of connection where the two worlds meet, joined at the place where the soul connects the individual with the great, the eternal, and the universal.

We pass on to the collective center of the Kingdom of God upon the earth. You will remember how one day Jesus was walking with his disciples, and he passed the temple, the outer temple of stone, and he said, "You see this temple? Destroy it and in three days I will build it again," and the writer, the reporter of the words of Jesus, notes that he did not refer to this temple of stone; he referred to the temple of his own body. Again Jesus said, "Know ye not that the Kingdom of Heaven is amongst you?" The words do admit of the meaning that the Kingdom of Heaven is "within" you, that is quite true, but that is not the primary meaning of the words. The primary meaning of the words was that the Kingdom of Heaven is *amongst* you, and he meant by that that the Word of God in the flesh, walking among men, was the organic law of men, in the midst of them; that He was their king, He was their charter; He was their law, He was the Kingdom of God amongst them. The commentators point out that he must have meant this because the words are addressed to the Pharisees and the commentators say that it is not likely that in addressing the Pharisees he would have said the Kingdom of Heaven is "within you."

The body of the Manifestation of God upon the earth is the Kingdom of God amongst men, and He is the great col-

lective center of the whole human race. In the Tablet which will be read to you after the speaking, Abdul-Baha gives illustrations of various collective centers. You will hear these things from his own pen and he says that the collective center, the real collective center among men, is the body of the teachings of the Kingdom of God. What does he mean? That the teachings of God are not something which are just scattered here and there and everywhere without any system and without any order, but that they have a body and a body means an organism. You can't have a body without an organism; a body must have its head, it must have its heart, it must have its lungs, it must have the things that constitute a body. Now, there are different ideas of what might be considered the body of the teachings of God, the body of the teachings of God on the earth today.

First and foremost, Abdul-Baha, the Center of the Covenant, is in himself, in his own personality, the body of the teachings of the Kingdom of God. Mrs. Dreyfus-Barney said to me when I was in Acca, "The Master does not pose, there is no posing about the Master." He is as simple as a little child, so simple that he fools people who do not know who and what he is. That dear, sweet, wonderful old man, in his own personality, in his own body walking this earth today is the body of the teachings of the Kingdom of God, is the law of the Kingdom of God, is everything that there is in the Kingdom of God embodied and shown forth in a human life, in a human personality.

Now, the Center of the Covenant of God upon this earth today, the body of the teachings of God upon the earth today, has himself told us that the Mashrekol-Azkar, the outward physical temple, will one day show forth the most marvelous spiritual results and that all of the activities of the Kingdom are to go forth from the Mashrekol-Azkar, the outer physical temple. He himself has named that outer physical temple as a collective center for the teachings of God. He has sent us a great and wonderful Tablet, a Tablet calling for action, a Tablet calling for us to do something, not merely to take his words and to say of them, Beautiful! Wonderful! Not merely to enjoy ourselves in a great spiritual feast in the delight of listening to that word and utterance, not merely in the sacred reverence we have for those writings and their embellishment as we have them here in these unveilings, Beautiful, beautiful! Wonderful, wonderful! But that is not what the Great Master is calling on us for. He is calling on us for *action*. He is calling on us to do the things that he is asking us to do, telling us how to do, in these great Tablets.

We should respond to the call, we should see the necessity of the collective center after he himself has told us about it, we should realize that here is the collective center whose radii extends from that center to the circumference and that from everywhere throughout that whole circumference every least and little ray, even at the outer edge of the circumference if it is turned toward the center, will come together in a great meeting and join and know each other in the center. It is inevitable, it cannot be avoided. But the minute you turn your back upon that center, the minute you say, "I am an individual, I am going to have my own individual way, I don't believe in any collective center, I think I can do this thing for myself," and you begin to look out toward the horizon, toward the outer rim of the circle and you have your own little way, talking—Oh, how beautifully people can *talk*, when they should *do*—talking in the most beautiful and wonderful way, all the time you are getting further and further apart from everyone of these little rays that start from that collective center. And we might go on for ever and ever and never come together, because the mathematical principle is con-

trary to our coming together if we follow that course. But the very minute that we turn in our tracks, each one of us gets rid of his desire to have his own little particular or individual way, or to exalt himself in any little way, or to think that he amounts to anything—Ah, how could he amount to anything if he only knew in comparison to the great heart of God how little he really is and how big he can become if he finds his reality there in Him, the bigger One!—if he only comes to know that, and to realize that and turns his back to the circumference and his face toward the great Center of the Covenant, then he is marching from the great outer rim—column after column, you can see them as they come, marching and marching from every point of that circle and from the circumference, each one intent upon his own business, each one doing his own duty, and yet every one of them from every point, gradually, persistently, inevitably, tending to the great union—where he and they are joined in the Center, and are not merely brought together by contact on the outer circumference.

If this great Congress and Convention does not succeed in bringing us to this realization, that we must obey the call of the Center of the Covenant, that we must listen with all our hearts and souls to what he has to say about the commands and about the collective center, then our session will have failed, and who are to do the work?

Thank God for ever and for ever, eternally thank Him, that you shall hear His words in these great Tablets, quoting first the words of Jesus the Christ, "Blessed are the poor for theirs is the Kingdom of God," and then He Himself saying, "Blessed are the nameless and the traceless poor, for they are the leaders of mankind!"

The Manifestation of Divinity through Inspiration

Address by SAFFA KINNEY of Boston, delivered at the Sixth Session of the Bahai Congress at Hotel McAlpin, New York City, Tuesday afternoon, April 29th, 1919. Stenographically reported.

MY beloved brother, Hooper Harris, has given you really the first phase, or the first conditions of my topic and in all that I have to say, I want you to consider that as the first part of my few words. The topic as given to me this afternoon is "The Manifestation of Divinity and Inspiration." I have taken the liberty of changing one word. Somehow or other I could not seem to quite understand the way it read, so I changed the word "and" to the word "through"—"The Manifestation of Divinity through Inspiration," and then I seemed to get some thoughts. However, be it as it may, I have taken for my text this afternoon the Lord's Prayer: "Our Father, who art in heaven, hallowed be Thy name, Thy Kingdom come, Thy will be done on earth as it is in heaven," and I wish to present the same thought that Brother Harris has presented from the standpoint of one who is trying.

Everything, everywhere, has a manifestation of some wonderful thought or idea behind it, or lying concealed, shall we say. If you wander through the fields, if you wander through the rose-gardens, if you pass into the midst of the great forest there you see nature in activity; there you see the wonderful flowers of the field, the daisies, growing, passing through their phases of development and then passing away, and you see the wonderful gardens coming to fruition and fullness, passing into the blossoms and then into the seed, and passing away, leaving the seed behind;

(Continued on page 286)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA'O'LLAH—May my life be a ransom to you!

. . . . Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

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Vol. 10 Massa'ul 1, 75 (December 12, 1919) No. 15

Unveiling of the Divine Plan for the Western World

Tablet* of ABDUL-BAHA read at the Sixth Session of the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress, held in Hotel McAlpin, New York City, April 26-30, 1919.

FIRST TABLET

To the Assemblies and Meetings of the believers of God and the maid-servants of the Merciful in the United States and Canada—Upon them be BAHA'O'LLAH El-Abha!

He Is God!

O ye blessed souls!

I desire for you eternal success and prosperity and beg perfect confirmation for each one in the divine world. My hope for you is that each one may shine forth like unto the morning star from the horizon of the world and in this garden of God become a blessed tree, producing everlasting fruits and results.

Therefore I direct you that which is conducive to your heavenly confirmation and illumination in the Kingdom of God.

*NOTE.—The two Tablets presented herewith are addressed to the Bahai Assemblies of the United States and Canada, instructing them to spread the principles of BAHA'O'LLAH in Alaska, Mexico, Central America, South America and the West Indies. The first Tablet was revealed in the Garden of Bahjee, Saturday morning, April 8th, 1916; the second Tablet was revealed on Thursday afternoon, March 8th, 1917, at Haifa, Palestine.—*The Editors.*

It is this: Alaska is a vast country. Although one of the maid-servants of the Merciful has hastened to those parts, serving as a librarian in the public library, and according to her ability is not failing in teaching the Cause, yet the call of the Kingdom of God is not yet raised through that spacious territory.

His Holiness Christ says: Travel ye to the East and to the West of the world and summon the people to the Kingdom of God. Hence the mercy of God must encompass all humanity. Therefore, do ye not think it permissible to leave that region deprived of the breezes of the Morn of Guidance. Consequently, strive as far as ye are able to send to those parts fluent speakers, who are detached from aught else save God, attracted with the fragrances of God, and sanctified and purified from all desires and temptations. Their sustenance and food must consist of the teachings of God. First they must themselves live in accordance with those principles, then guide the people. Perchance, God willing, the lights of the Most Great Guidance may illumine that country and the breezes of the rose-garden of the love of God may perfume the nostrils of the inhabitants of Alaska. Should ye become confirmed in thus rendering such a service, rest ye assured that ye shall crown your heads with the diadem of everlasting sovereignty, and at the Threshold of Oneness you will become the favored and accepted servants.

Likewise the Republic of Mexico is very important. The majority of the inhabitants of that country are devoted Catholics. They are totally unaware of the reality of the Bible, the Gospel and the new divine Teachings. They do not know that the basis of the religions of God is one and that the Holy Manifestations are like unto the Sun of Truth, rising from the different dawning-places. Those souls are submerged in the sea of dogmas. If one breath of life be blown over them, great results will issue therefrom. But it is better for those who intend to go to Mexico to teach, to be familiar with the Spanish language.

Similarly, the six Central American Republics, situated south of Mexico—Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama and the seventh country Belize or British Honduras. The teachers going to those parts must also be familiar with the Spanish language.

You must give great importance in teaching the Indians, i.e., the aborigines of America. For these souls are like the ancient inhabitants of Peninsular Arabia, who previous to the manifestation of His Holiness Mohammed were treated as savages. But when the Mohammedic light shone forth in their midst, they became so illumined that they brightened the world. Likewise, should these Indians and aborigines be educated and obtain guidance, there is no doubt that through the divine Teachings, they will become so enlightened as in turn to shed light to all regions.

All the above countries have importance, but especially the Republic of Panama, wherein the Atlantic and the Pacific Oceans come together through the Panama Canal. It is a center for travel and passage from America to other continents of the world, and in the future it will gain most great importance.

Likewise, the islands of the West Indies, such as Cuba, Haiti, Porto Rico, Jamaica, the islands of the Lesser Antilles, Bahama Islands, even the small Watling island, have great importance; especially the two black Republics, Haita and Santo Domingo, situated in the cluster of the Greater Antilles. Likewise, the cluster of the islands of Bermuda in the Atlantic Ocean have importance.

In a similar way, the Republics on the continent of South America,—Columbia, Ecuador, Peru, Brazil, British Guiana, Dutch Guiana, French Guiana, Bolivia, Chile, Argentine, Uruguay, Paraguay, Venezuela; also the islands in the north east and west of South America, such as Falkland Island, Galapagos, Juan Fernandez, Tobago and Trinidad. Likewise, the city of Bahia, situated on the eastern shore of Brazil. Because it is some time that it has become known by this name, its efficacy will be most potent.

In short, O ye believers of God! Exalt your effort and magnify your aims. His Holiness Christ says: "Blessed are the poor, for theirs shall be the Kingdom of Heaven." In other words: Blessed are the nameless and traceless poor, for they are the leaders of mankind. Likewise it is said in the Koran: "We desire to bestow our gifts upon those who have become weak on the face of the earth, and make them a nation and the heirs (of spiritual truth.)" Or, we wish to grant a favor to the impotent souls and suffer them to become the inheritors of the Messengers and Prophets.

Therefore, now is the time that you may divest yourselves of the garment of attachment to this phenomenal realm, be wholly severed from the physical world, become angels of heaven and travel and teach through all these regions.

I declare by Him, beside whom there is no one, that each one of you shall become the Israfel of Life, blowing the breath of Life in the souls of others.

Upon ye be greeting and praise!

SUPPLICATION

O Thou incomparable God! O Thou Lord of the Kingdom! These souls are Thy heavenly army. Assist them and with the cohorts of the Supreme Concourse, make them victorious; so that each one of them may become like unto a regiment and conquer these countries through the love of God and the illumination of divine Teachings.

O God! Be Thou their supporter and their helper, and in the wilderness, the mountain, the valley, the forests, the prairies and the seas, be Thou their confidant—so that they may cry out through the power of the Kingdom and the breath of the Holy Spirit!

Verily, Thou art the Powerful, the Mighty and the Omnipotent, and Thou art the Wise, the Hearer and the Seer.

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, Washington, D. C., April 4, 1919.)

SECOND TABLET

To the Assemblies and Meetings of the believers of God and the maid-servants of the Merciful in the United States and Canada—Upon them be BAHA'O'LLAH El-Abha!

He Is God!

O ye heavenly souls, sons and daughters of the Kingdom!

God says in the Koran: "Take ye hold of the Cord of God, all of you, and become ye not disunited."

In the contingent world there are many collective centers which are conducive to the association and unity between the children of men. For example, patriotism is a collective center, nationalism is a collective center, identity of interests is a collective center, political alliance is a collective center, the union of ideals is a collective center, and the prosperity of the world of humanity is dependent upon the organization and promotion of the collective centers. Nevertheless, all the above institutions are in reality the matter and not the substance, accidental and not eternal, temporary and not everlasting. With the appearance of great revolutions and upheavals, all these collective centers are swept away. But the Collective Center of the Kingdom, embodying the institutes and divine Teachings, is the eternal Collective Center. It establishes relationship between the East and the West, organizes the oneness of the world of humanity, and destroys the foundation of differences. It overcomes and includes all the other collective centers. Like unto the ray of the sun, it dispels entirely the darkness, encompassing all the regions, bestows ideal life, and causes the effulgence of divine illumination. Through the breaths of the Holy Spirit it performs miracles, the Orient and the Occident embrace each other, the North and South become intimates and associates, conflicting and contending opinions disappear, antagonistic aims are brushed aside, the law of the struggle for existence is abrogated, and the canopy of the oneness of the world of humanity is raised on the apex of the globe, casting its shade over all the races of men. Consequently, the real collective center is the body of the divine Teachings, which include all the degrees and embrace all the universal relations and necessary laws of humanity.

Consider: The people of the East and the West were in the utmost strangeness. Now to what a high degree they are acquainted with each other and united together! How far are the inhabitants of Persia from the remotest countries of America! And now observe how great has been the influence of the heavenly power, for the distance of thousands of miles has become identical with one step! How various nations that have had no relations or similarity with each other are now united and agreed through this divine potency! Indeed to God belongs power in the past and in the future! And, verily, God is powerful over all things!

Consider: When the rain, the heat, the sun and the gentle zephyrs co-operate with each other, what beautiful gardens are produced! How the various kinds of hyacinths, flowers, trees and plants associate with each other and are conducive to the adornment and charm of one another! Hence the oneness of the bounty of the sun, the oneness of rain and the oneness of the breeze, have, so

overcome all other considerations that the variety of hues, fragrances and tastes have increased the adornment, the attraction and sweetness of the whole. In a similar manner, when the divine Collective Center and the outpouring of the Sun of Reality and the breaths of the Holy Spirit are brought together, the variety of races and the differences existing between countries will become the cause of the embellishment, decoration and elegance of the world of humanity.

Therefore, the believers of God throughout all the Republics of America, through the divine power, must become the cause of the promotion of heavenly Teachings and the establishment of the oneness of humanity. Every one of the important souls must arise, blowing over all parts of America the breath of life, conferring upon the people a new spirit, baptizing them with the fire of the love of God, the water of life, and the breaths of the Holy Spirit—so that the second birth may become realized. For it is written in the Gospel: "That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

Therefore, O ye believers of God in the United States and Canada! Select ye important personages, or that they go themselves, becoming severed from rest and composure of the world, may arise and travel throughout Alaska, the Republic of Mexico, and South of Mexico, in the Central American Republics, such as Guatemala, Honduras, Salvador, Nicaragua, Costa Rica, Panama and Belize; and through the great South American Republics, such as Argentine, Uruguay, Paraguay, Brazil, French Guiana, Dutch Guiana, British Guiana, Venezuela, Ecuador, Peru, Bolivia and Chile; also in the group of the West Indies islands, such as Cuba, Haiti, Porto Rico, Jamaica and Santo Domingo, and the group of the islands of the Lesser Antilles, the islands of Bahama and the islands of Bermuda; likewse to the islands of the east, west and south of South America, such as Trinidad, Falkland Islands, Galapagos Islands, Juan Fernandez and Tobago. Visit ye especially the city of Bahia, on the eastern shore of Brazil. Because in the past years this city was christened with the name, "Bahia," there is no doubt that it has been through the inspiration of the Holy Spirit.

Consequently, the believers of God must display the utmost effort, upraise the divine melody throughout those regions, promulgate the heavenly Teachings and waft over all, the spirit of eternal life; so that those Republics may become so illumined with the splendors and the effulgences of the Sun of Reality that they may become the objects of the praise and commendation of all other countries. Likewise, ye must give great attention to the Republic of Panama, for in that point the Occident and the Orient find each other united through the Panama Canal, and it is also situated between the two great oceans. That place will become very important in the future. The Teachings once established there, they will unite the East and the West, the North and the South.

Hence the intention must be purified, the effort ennobled and exalted; so that ye may establish affinity between the hearts of the world of humanity. This glorious aim will not become realized save through the promotion of divine Teachings which are the foundations of the holy religions.

Consider how the religions of God served the world of humanity! How the religion of Torah became conducive to the glory and honor and progress of the Israelitish nation! How the breaths of the Holy Spirit of His Holiness Christ created affinity and unity between divergent communities and quarreling

families! How the sacred power of His Holiness Mohammed became the means of uniting and harmonizing the contentious tribes and the different clans of Peninsular Arabia—to such an extent that one thousand tribes were welded into one tribe, strife and discord were done away with, all of them unitedly and with one accord strove in advancing the cause of culture and civilization, and thus were freed from the lowest degree of degradation, soaring toward the height of everlasting glory! Is it possible to find a greater Collective Center in the phenomenal world than this? In comparison to this divine Collective Center, the national collective center, the patriotic collective center, the political collective center and the cultural and intellectual collective center are like child's plays!

Now strive ye that the Collective Center of the sacred religions, for the inculcation of which all the prophets were manifested and which is no other than the Spirit of the divine Teachings,—be spread in all parts of America;—so that each one of you may shine forth from the horizon of Reality like unto the morning star, divine illumination may overcome the darkness of nature, and the world of humanity may become enlightened. This is the most great work! Should ye become confirmed therein, this world will become another world, the surface of the earth will become the delectable paradise, and eternal institutions be founded.

Let whosoever travels to different parts to teach, peruse over mountain, desert, land and sea, this supplication:

SUPPLICATION

O God! O God! Thou seest my weakness, lowliness and humility amongst Thy creatures; nevertheless I have trusted in Thee and have arisen in the promotion of Thy Teachings amongst Thy strong servants, relying on Thy power and might!

O Lord! I am a broken-winged bird and desire to soar in this, Thy space, to which there is no limit. How is it possible for me to do this save through Thy providence and grace, Thy confirmation and assistance!

O Lord! Have pity on my weakness and strengthen me with Thy power!

O Lord! Have pity on my impotency and assist me with Thy might and majesty!

O Lord! Should the breaths of the Holy Spirit confirm the weakest of creatures, he shall attain to the highest station of greatness and shall possess anything he desireth. Indeed, Thou hast assisted Thy servants in the past, and they were the weakest of Thy creatures, the lowliest of Thy servants and the most insignificant of those who lived upon the earth; but through Thy sanction and potency they took precedence over the most glorious of Thy people and the most noble of Thy mankind. Whereas formerly they were as moths, they became royal falcons and whereas before they were as bubbles they became seas. Through Thy bestowal, Thy mercy and Thy most great favor they became stars shining in the horizon of guidance, birds singing in the rose-gardens of immortality, lions roaring in the forest of knowledge and wisdom and whales swimming in the oceans of life.

Verily, Thou art the Clement, the Powerful, the Mighty, and the Most Merciful of the Merciful!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, April 5, 1919, Washington, D. C.)

The Manifestation of Divinity through Inspiration

(Continued from page 279)

and if you go into the forest there you hear the rustling of the giant trees, and the wind blowing through their branches to a sighing tune, and you say to yourself, if you are a thoughtful man, "Why, I see all these things, I feel all these things, I smell the beautiful flowers and hear the whispering trees, and I may even break the branches, but whence came they?" Have you never thought of that? You must realize that they come from an invisible idea. In other words, that they are indeed manifestations of some perfection, laying hidden somewhere, and then if you pass away from the forest and away from the flowers and away from the fields, and into the cities, and come into the great cathedral and hear the organ playing and on all sides of you you see the mighty, massive columns and the vaulted roof, the beautiful statuary, you see another phase of the same thing. There you see things born of the idea and the brain of men, something more tangible, perhaps, than nature. You say to yourself, "Oh, how beautiful that statuary is! Why, it looks so much like someone I knew," as we might say in Boston, like Phillips Brooks, or like Lincoln or a great picture of Washington, or a great statue that resembles some great saint of the past ages in the church; and the mighty organ, which is the idea that embodies forth the mysteries of music, and you say to yourself, "There is the mind of man at work. What a wonderful idea that artist had, that genius had, that great creator, that great architect had, when he put them forth, and we have these wonderful results to turn to, all manifesting the idea lying hidden and concealed."

And after awhile perhaps we ask ourselves, "Now, which is most real of all these things: The manifestation of them in the concrete forms that we see before us, or the idea lying behind?" And in this wonderful age when so many things are transpiring every moment of the time, when you see giant planes flying through the air in such a marvelous way that seems to take you out of yourself, when you put your ear to a little instrument and you hear the voice of a friend you know is thousands of miles away, you are not satisfied with ordinary explanations. The logic of a simple explanation will not appeal to your soul. You say, "The mystery of nature is too great; the mystery of the mind is too great. Where may I go to look for the explanation for all these things?" And the only answer, is the divine prophet of God, a wonderful picture of whom has been portrayed by my beautiful brother, such a valiant warrior of God. In that collective center and from that divine point of energy, each of us realize that something may flow, that something may happen, that something may come to the earth, and the next question you will ask of yourself, "Well, when does he come? I myself, feel that I am a manifestation of myself. Am I a manifestation of this center?" And so we question ourselves. We go all about, and some people feeling their own importance do say they are this center and do feel that they are God, but I tell you after they come in contact with the real thing, they begin to forget all about it, because we have every evidence as Bahais that everyone of us, with no exception, fails at some point, except the One who is that collective center. In that collective center we do find perfection, we do find the infallible, but nowhere else. Praise God that it is so. How fortunate that we have some standard of knowledge that will give us a realization of the truth and the answer to our question.

But let us go on. Take that for

granted then, that there is set up this eternal connection between the individual and the divine center. There must be then some further thought on the subject, and in studying over the history of the world which is the only answer to all these great questions, we find that just so often there comes into the world these divine ones, claiming to be that collective center, not so much by the very proposition, not so much by their saying, "I am this divine center," but from the result of their work, which is ever the proof. And so we find that just so often there has come into this world a manifestation from this hidden place, this concealed origin, this divine wisdom, this holocaust which in turn fires you and me, and this is ever the process. It has ever been so.

The other evening at the wonderful dinner we all attended our beautiful speaker, Dr. Guthrie said that there was nothing new in this Bahai Revelation, and he said "Praise be to God that this is so." Well, I praise God that there is something new in this divine Revelation, and I want to simply correct Dr. Guthrie and say that he hadn't found the point of contact. He was looking on the surface for the new things. Oh, no, the sunlight is always new. But we don't look for the sunlight to the sunlight, or in the sunlight for new things, but when the sun strikes the earth in spring we have the new flowers and so the Bahai Revelation is to give to the world the new things and the wonderful things that the people who have not become real intrinsic Bahais cannot find. They cannot find it yet because the sunlight is just glancing on the spiritual world. Sometimes there will come the divine blossoming of this flower which is coming now. Then we will have the new things. Then we will manifest forth the divinity of our inspiration, and that is the point I want to make.

Now, you and I are the strugglers toward the new and wonderful things that will manifest through inspiration. God gives us the grace and grants us the power to do it. How can we ever get there? Just through one magic word, "sacrifice," that is the absolute requirement. The first great sacrifice, we have been told, is to cut oneself loose from the tales of the past. Is the past all wrong? Are the tales of the past all wrong? No, thank God, they were not all wrong. They are not today all wrong, but those of us who are to manifest to the world through inspiration can never do it if we are tied to the old, and no matter how true the old may be, no matter how fitting it may be we have got to bare our souls until there is nothing left of self, until all the tales, all the knowledge and all that we have is gone, and then will God send to you and to me a new inspiration. Then will we manifest and then only, the new, through inspiration. Indeed, the mind must be fortified, the way must be made clear through the divine Word; there must be no mistake about it, because the mind is not in a condition to be truly inspired yet, but the time will come no doubt when we will not have to be so guarded about the words, in fact our beloved Master said to me one day when I was wandering in his garden and taking pictures, he said to me, in the most comical way—he caught me unawares; I had my coat off, and I was dreadfully ashamed, I didn't know why—"Ah," he said, "you take pictures and you steal my house and you steal my grounds and you steal my people, and you take them away with you to America in your camera. I will send my lawyer after you and I will put you in prison," and then he waited a moment, tapped me on the shoulder, and laughing, said, "All things will pass away, some day my words that I have written down will pass away; but the words that I have written on the tablet of the heart will never pass away." So you see that is the real meaning of the manifestation of divinity through inspiration, the blessed

words written on the heart of a true believer by the finger of God.

Oh, the sacrifice that is needed! Oh, the cutting loose from all things! Oh, the self-abnegation that you and I must practice! Oh, the torture of the wounds that we must endure, laughing and joyfully! Oh, the prayers that we must pray that at the very moment of triumph we may not yield to the Satan and glory in self, to the awful serpent that is always in our garden presenting to us the wonderful feast of the flower of self-indulgence in some way or other! God grant that we may endure, and God grant that we may ask for calamities and sacrifice so that we may get away from that thing, because in that way alone can you and I manifest divinity through inspiration.

What is inspiration? What is the manifestation of divinity through inspiration? I tell you, the finger of God will not write a great story in the mirror that is dulled with the ashes of self. The light will not shine powerfully through that mirror. Inspired words are not born forth from such a mouth, and when in the mercy of God everything has been taken away, and we are only left the power to testify to His glory—and perhaps nothing else—then will our souls glory in that we have been given the power for His sake to endure, that this thing might happen.

Oh, brothers and sisters of the Cause, seek, seek, seek, for eternal happiness in that way! Don't rest a moment and don't forever be asking that your self-satisfaction may be gratified, that you may be put up or put down in some place you may like, but that you may endure, that you may receive. Because all sacrifices, the sacrifices that these blessed Ones, these glorious Ones, come and make are the greatest of all. What they have endured! Why? Let me mention one thing which is in keeping with our subject. You and I collectively have the power to make of Abdul-Baha the false Christ, we have that power when you and I do not let him write on our hearts and speak through our lips of his power and testify from whence he comes. But as you and I prove faithful to the truth, as we receive in our hearts the glory of this power, and as we, through faithfulness, on the mount of faithfulness dwell, so will we testify that he is no false Christ, but in our lives prove him to be the return of the Son of God upon earth, who is for you and for me that divine manifestation through inspiration. "How great, the greatest sacrifice that ere was made for man, when from the heavenly radiant throne the light descends to our dark world—God's perfect plan!"

Again and yet again hath shone
That ray divine, supreme,
God's lowly Messengers have come,
Have sacrificed and have proclaimed
The mighty theme.

It mirrored forth through our Lord Christ
Who left for us this prayer
To pray, that God's blest day would come
When all would be fulfilled, and Love
Reign everywhere.

Now, is the sacrifice complete!
God doth His day enthrone!
The Lamb of God, Abdul-Baha,
Hath come! He is our King of Love
And we, his own.

Come forth! from every land appear!
In him are all things well.
Awake! and leave behind aught else
Ye sons of God; He's calling you
With him to dwell!

New glories on new glories dawn—
O do not hesitate!
The mystery of love is ours
And for our sake hath come this high,
This vast estate.

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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Photograph taken summer of 1919.

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NOTE—The return of Dr. Zia M. Bagdadi to the Holy Land and the traveling of Mirza Ahmad Sohrab throughout the Western States of the United States of America, has temporarily made it impossible for us to publish the Persian section. We trust it will soon reappear, and that our Persian friends will be patient with us until then.



ABDUL-BAHA AND PILGRIMS ON MT. CARMEL

Photograph taken summer 1919

See article on following page

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Sharaf 1, 75 (December 31, 1919) No. 16

Bahai Pilgrims

By MRS. J. S. STANNARD.

SOME thirty years ago there started from a small devastated village of Sisan, Persia, a group of travelers, poor and helpless, on a long, uncertain journey to the "land of desire," their "door of hope," the city of Acca, Palestine. They came on foot, two donkeys carrying their luggage, braving every danger and suffering every toil. They carried throughout the long distance an earthen pot containing a narcissus in flower as a present to BAHA'O'LLAH. When near the end of their wearisome journey and the city of the verdant plains of Acca unfolded to their sight, all sufferings were in a twinkling forgotten as they viewed the mansion which marked the limit of their destination. Yet it was with swollen, blistered feet that they attained the gate, and finally prostrated at the feet of the Blessed Perfection, depositing their humble floral offering as they knelt. With what showers of blessing and favors were they not rewarded! Their gift accepted they knew that in His sight it meant more than untold gold or costly presents that kings might offer, for it was the expression of love and sacrifice. While BAHA'O'LLAH testified His appreciation, the pilgrims pleaded in low tones for His blessing, continually repeating: "Make me to be Thy sacrifice, redeem and save my soul." Abdul-Baha alone could talk with them in their own native dialect, but they spoke eloquently in the deep language of the heart.

This impressive incident, related by Abdul-Baha to his followers, can find a parallel in the narrative of some recently arrived pilgrims from Persia, via Bushire and Bombay. Some had started on a long and trying journey four or five months previously. Many obstacles were continually met and dangers averted, delays and severe restrictions, exorbitant fees with wretched accommodation, and difficulties of transport they cheerfully endured. Not least among the miseries of their material conditions were those of sea journeys due to the monsoon season. Twenty days on tumultuous seas, many passed four days without food, drinking only a little water and vomiting blood. Having safely reached Egypt one unique disappointment was still in store for them. The steamer on which they had transshipped for Haifa from Port Said, reached Haifa bay and when in sight of Mt. Carmel, suddenly, to their stupefaction,

Editors of THE STAR OF THE WEST:

When visiting Abdul-Baha in Haifa, Nov. 2nd to 12th, 1919, Shoghi Rabbani gave us this group picture of the Master and the pilgrims who had spent six months journeying to reach the Holy Land where dwelt the one to whom their faces are turned, the Center of the Covenant, Abdul-Baha.

Mrs. Stannard of England, now living in Cairo, gave me the enclosed article written by her for the readers of the STAR OF THE WEST. It was our blessed privilege to meet a number of these faithful friends and to see the fire of their intense love for the Bahai Cause.

Corinne True.

changed its course and steamed ahead without stopping. As they passed Acca and viewed the stretch of trees behind the city, the roof of the holy and blessed Tomb became visible and when the pilgrims became aware of this, their long pent up emotions could no longer be restrained and, weeping and sighing convulsively, they gathered together and prayed for very joy!

A short quarantine stay in Beyrout was lived through, and when at length these weary faithful ones were finally ushered into the presence of Abdul-Baha, scenes of inexpressible joy were witnessed at the meeting, some of the younger members gazing on his face for the first time in their lives.

THE STORY OF LITTLE RAHBAR
(The Guided)

A happening of special interest transpiring during the journey, through Persia, of these faithful souls, should not remain unrecorded, revealing as it does evidences of that unseen protection which they declare never failed them throughout these difficult times.

The little company included seven women, ladies of courage and refinement who, in some cases were near relatives of those great martyrs of the past when Babis and Bahais were considered legitimate objects for torture and death. The faces of these women shine with the spiritual joy of their convictions, and their bearing expresses the serenity of a noble faith. With them, as with all true Bahais, faith and knowledge are sure and inseparable factors in their lives.

One morning during busy household hours, I came upon them in an outer courtyard surrounding a low circular table on which heaps of corn lay piled. On this grain they worked, each on her separate share sifting and sorting out impurities and stones from the wheat. Typically oriental and cheery was the scene as, with heads draped in glistening white muslin that fell over the shoulders, they bent over their work conversing in low tones. As I seated myself nearby watching the play of deft hands, my eyes fell upon a young mother and her newly born babe. The wee chap was gaily swaddled in vivid silks of handwoven texture and sat on his mother's left arm as her right busied itself with the grain sorting.

Absorbed in watching them both I heard someone say, "He was born on the way." And I then heard the story of how little Rahbar, the "Guided," as he had been wonderfully named by Abdul-Baha, came and lived to make his first pilgrimage with his parents and visit the Holy Threshold.

Little "Guided" was compelled to make his entry into the world of men when conditions were none too promising; they were a day's march from beyond Shiraz, in a sparsely inhabited country. It had not been foreseen when the travelers started that the going would take months and not so many calculated weeks; so now little Rahbar's mother had to be carried in a special basket, a *kajaveh,* on the back of a mule till her hour should come. When this became evident our pilgrims halted the caravan and consulted how to settle this matter for the best. A small habitation being seen in the distance, some walked to make inquiry and found a woman at the door who after hearing their request opened it and offered accommodation. But on viewing the interior quarters it was decided that it was neither sufficiently clean nor convenient and hearing that something better might be procurable further on, they walked to a house of pleasing aspect, where again a woman seemed waiting for them, who to their amazed joy declared herself to be an expert midwife! The surroundings were suitable, a running stream passed close by, trees were near and all seemed providentially ready. Thankfully, they dismounted while an adjacent room of canvas was speedily rigged up for the reception of the coming guest. One remaining obstacle, however, had still to be overcome, namely,

the head mule-owner of the caravan who, when he heard that a three days' halt was proposed, flew into a rage, declaring he could not consent and demanded extortionate terms for every hour of unnecessary delay. No arguments apparently prevailing, he left them to round up his animals while they debated in perplexity together. To their surprise he did not return soon and when at last a highly crest-fallen man appeared it was to say that his best mule had run away, how or when was a mystery! With apologies he begged to go and resume his search, for search he must till the beast be found! Our mother and her babe were left in grateful peace and gladly availed themselves of the repose both were so much in need; anxiety and fears were now greatly allayed as they thanked the Blessed One in their hearts who had sent such timely help in their distress. Pleasing, indeed, is it to relate that three full days elapsed during which our pilgrims rested ere the irate muleteer returned with his missing animal expressing regrets and apologies. How neatly had tables been turned and the responsibility shifted onto rightful shoulders! Although by no means a robust woman, Rahbar's mother felt sufficiently recovered to resume the journey, and although forced once or twice to walk up steep inclines she arrived well at the next stage. Not until then was milk or other comforts procurable.

Consider then, ye western mothers, how great was the spirit of love and faith which upheld this young Persian woman to bear without fear or suffering a frail babe under such primitive conditions, through monsoon storms and on turbulent seas till they arrived at the gate of the Beloved's house and rested weary heads under the shadow of his roof! No wonder little "Guided," felt elated as he blinked sleepy eyes at me on that memorable morning, for had he not done his best, too, to make things easier all around. His mother had looked at him with quiet certainty. He and she understood one another for they knew that God had watched over their perilous way to "the door of hope" and to "His green pastures" in safety. All was well with the little flock.

The Meeting of the East and the West

Address by CHARLES MASON REMEY of Washington, D. C., delivered at the Seventh Session of the Bahai Congress at Hotel McAlpin, New York City, Tuesday evening, April 29th, 1919. Stenographically reported.

DEAR Friends: In all of our meetings, the one great object of the Bahai Cause stands out above all other things, and that is the spiritual unity of the people, of all people, of all humanity, which this Cause plants in our hearts. It is a spiritual power emanating from the great heart and center of this movement, Abdul-Baha. There are many phases of unity in the Bahai Cause and the phase that we are to consider for a few moments is "The Meeting of the East and the West." It seems to be a very timely moment for us to consider this subject for a world federation of nations is uppermost in the minds of the thinking people. Up to the present time very little has been reported in the newspapers regarding the meeting of the East and the West as an important phase of the federation of nations now being discussed in Europe, yet we have known from the very first that the Bahai Cause lays great stress upon the meeting of the East and the West.

A very well known writer has written, "East is East and West is West and ne'er the twain shall meet." Yet we are seeing, in the light of this great Cause, that idea does not hold any

longer. This is a new age. That which I have just quoted proceeds from the old order, and in this new and glorious age of which we are now upon the threshold, we are quitting the ideas of the old and giving way to a new age of oneness and unity, and perhaps the greatest phase of that is the unity of the East and the West, of the Orient and the Occident.

The Orient is the mother of the human race, so to speak. It was from the Orient that the first great religious movements and civilization moved out over the world westward. It was from the Orient that the Christ and the prophets gave their great messages of truth, and from her shores that their disciples embarked to carry these messages of glad tidings to all parts of the world. I sometimes think that we do not realize in the West that its religion, Christianity, came from the Orient; that the Savior Jesus Christ was an Oriental, and that we are indebted to the Orient for all the religion that has ever come into the world.

In some of Abdul-Baha's talks he has brought this out very beautifully, explaining how this fire of the love of God has always appeared first in the East and then has gone forth and wrought great civilizations, illuminating the world with advancement and culture. And now at this time, in this age, another great spiritual Messenger has appeared in the Orient, bringing a universal message to the whole world, bringing that light which has been promised to come in these latter days, promised in all the religions and in all the Holy Books. It is indeed a blessed privilege that we have been informed of this great Cause.

It has been my privilege to travel quite extensively in the Orient at various times. I will never forget my first experience in an Oriental country. It was in Port Said, Egypt. Port Said, as you know, is the northern entrance of the Suez Canal—that great thoroughfare of traffic between the East and the West. The canal is a channel through which ships of all nations pass going east and going west, and in the city of Port Said you meet a heterogeneous mass, an emulsion of humanity, Oriental and Occidental, speaking all languages, people of all religions, of all races; heterogeneous because they are not united. And it was there at Port Said I had the great privilege of first meeting some of the Oriental Bahai teachers, Mirza Abul Fazl and others well known to you. In the meetings which they were holding one found a perfect harmony and unity between these different elements of the East and West. All of the friends from the West who have gone to the East have been greatly impressed by this wonderful atmosphere and love which is generated by the Bahai Cause in the hearts of Orientals and Occidentals and which is uniting them in this very firm bond of brotherhood.

We know that for centuries there has been a certain mixing of the East and the West, but it has not been a spiritual mixing, it has not been a spiritual unity. The Western world, the nations of Europe, have gone into the East and controlled many governments of the East, yet up to the present time there has been no real fusion or unity. As Abdul-Baha once said, the East and West must meet like brothers [illustrating] and that is the particular function of this Bahai Movement.

There is a certain fire of religious zeal which we find in the Oriental which we need in the Occidental world. I sometimes marvel at the amount of good which is done here in the West in the name of religion with such a very small amount of real religious fire and enthusiasm behind it. When we go to the Orient, we find that the people there are ablaze with this spiritual fire, a fire which will move the world. That very element in the nature of the average Oriental which makes him a fanatic if he be not yet spiritually awakened, when

his heart is once touched by the love of God, makes him the greatest friend to the people of other religions. That is one of the things which impresses one as he goes into the Bahai world of the Orient. He finds that those who were formerly Mohammedans and Zoroasterians or of other religions, who were formerly fanatical and disliked the people of the West, when they have been touched by the spiritual fire of the Bahai Movement, are ready and willing to sacrifice their lives for their brothers and sisters of the West; and really it has been through their great sacrifice in those Oriental countries, particularly in Persia, that we are now able to sit here at our ease and receive this great teaching. For you know the fires of persecution and opposition have burned so brightly in the East that at times in the early days of this Cause it seemed as if the very Cause itself would be exterminated; but as the blood of the martyrs has always been as seed to spread religion, so it has been in this day. It has been this type of the love of God born in the hearts of the Oriental Bahais that made them withstand all persecutions and trials. It was through such sacrifices that the Cause gained its great impetus in the East and was later brought here to the West, and that we are now able to receive it, as I say, seated at our ease; whereas, in those Oriental countries it was with the greatest difficulties, under the greatest privations and tribulations that the Cause first received its impetus.

Therefore, I think it would be well for us, as we go forth from this gathering, to realize and to take into our hearts the thought that before the great world civilization, the great unity of all nations, can come, this coming together of the East and the West must be realized. We must come together as one people. This of course can only come through the spiritual fusion of the East with the West, and that is the one great message which the Bahai Cause brings: The oneness of the world of humanity, the complete harmony, the complete oneness of all peoples, East and West.

Allaho'Abha!

The Solution of the Economic and Industrial Problem

Address by ALFRED E. LUNT of Boston, delivered at the Seventh Session of the Bahai Congress at Hotel McAlpin, New York City, Tuesday evening, April 29th, 1919. Stenographically reported.

TODAY from all parts of the world, from every corner and nativity, we hear the moans of the widows, the cries of the fatherless; the anguish of the suffering, the poor and the unfortunate, has arisen to such a degree that the flame of revolution in the social, the industrial and economic fields of humanity is well-high sweeping the whole globe. We should not dwell in a false security, ignorant of that which is in process. His Holiness Abdul-Baha, when in America in 1912, clearly stated these events. He stated, among other things, that except the great divine remedy which has been brought to humanity today for the purpose of quelling this revolutionary rage shall be exercised, the world will inevitably pass through a condition most perilous, most dangerous, most destructive. He said one other thing, and he has reiterated this saying so frequently that it seems to me to have a distinct bearing upon this great subject.

You all recall, or many of you recall, his statement concerning the human soul, that it is capable of two flights, one upward towards the very throne of the divine, one downward into the mire and clay of the contingent world. That mankind, the noblest of the creation, the royal falcon of the skies of heaven, has so besmeared himself with the mire and

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA'O'LLAH—May my life be a ransom to you!

. . . . Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI

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clay of disobedience to God, of selfish purpose, of acquisition of wealth, of isolation from his neighbor, of ignorance of God, that the bird of his soul has become ensnared in this mud of disobedience. This is the water and clay symbolically expressing the contingent world.

Have you ever thought of the meaning of that really dread term, the contingent world; the contingent world, the world of corruption and generation, the world of composition and decomposition? The very meaning of the word, contingent is that it is dependent upon something else. By itself it is non-existent; it is in a constant state of flux; it is the world of darkness and duality. In the contingent world the law of duality has its full sway. In the worlds of God, praise be to God, the law of contrast and duality is extinguished. In the great orb of the sun, if we imagine life there, there is no night, it is always day. But in this contingent world in which we dwell, duality and the requirements of duality exist; here are the great contrasts of darkness and light, selfishness and love, of life and death. The great tidal movements in the world are, themselves, dual and contrasted. How wonderfully Tennyson has expressed this in his poem "Crossing the Bar:"

"But such a tide that moving seems asleep,
Too full for sound or foam,
When that which drew from out the boundless deep
Turns again home."

That tide that drew from out the boundless deep, and thus returns from whence? From that remote place to which it has hastened in response to the great law of its being, the law of opposites in the world of mortality. In this world, the soul of man which is drawn from out the boundless deep, from the bosom of God, begins its return journey to Him, if perchance it heeds His call, but in the worlds of God there is only one movement, one return-flow; there is no longer involution as in this world and the lower kingdoms, but conscious evolution towards Him who is the origin and the return.

So the law of the contingent is the law of savagery; it is what has been called by Abdul-Baha the rapacious law of nature which holds in its clutch even humanity itself. Today nine-tenths of our beings, through disobedience to the divine law, have become ensnared in the claws of nature, and unless the divine power which has entered the world shall lift up this bird of humanity, shall cleanse its wings of the mire and clay so that it may fly in the high atmosphere of devotion and obedience, then only destruction can be looked for for the entire race. This is the beginning of a cycle when that great mystery of God is being accomplished. The appearance of BAHA'O'LLAH marked the entrance into this world of that divine power through which all mankind may be uplifted.

Coming now to the subject of the evening. Among the requirements of the

contingent world is one which lies at the very seat of economic difficulties. It is called the law of the "survival of the fittest;" this law is inexorable, it is merciless, it overcomes everything which assumes to stand in its way, it is the car of the Juggernaut, and in its course mankind is as a pygmy. How well I recall that splendid old professor, N. S. Shaler of Harvard, when he said to us in one of his lectures, as a means of protest or amelioration of the inexorable character of this law of survival which was first mentioned by the great scientist Charles Darwin,—that there is another pre-eminent law in this world of creation, the esthetic law, the law of beauty, and he gave us this illustration. He referred to the Irish elk, an extinct animal which ages ago lived in what is now Ireland. This great animal developed through the natural law of esthetic beauty the most wonderful antlers. These antlers developed through the process of the ages until they were the most beautiful antlers of any animal in the world. They have been found in fossil condition, and it is known that they grew to that degree of beauty and size that the great elk in running through the forests caught his antlers in the high branches of the trees and tore them off. Thus he became extinct. The whole species perished by bleeding to death. This animal became extinct because in the contingent world he found himself in the clutches of the law of destruction, so that we see there is no escape in the animal realm from this; even the law of selective beauty did not save him. Although its traces appear in this world as a foreshadowing of the reality of the beauty of God, yet it also, encompassed by the dominating power of the natural law of survival of the fittest, became the agency of his destruction. Likewise there is no escape for mankind if he remain in these clutches.

There is another great law, a great intangible law, called by the economists the law of "supply and demand." This also is a law of duality, supply and demand, ebb and flow, and in the face of this law, mankind in the industrial sense has been helpless from the dawn of history. Man has tried for centuries by various measures of legislation and the enactment of statutes to overcome or modify this law, but without any measure of success.

Today, we witness various attempts in the legislatures of the world, especially in this country, to blunt the sharp instrument of that law,—old-age pensions, minimum wage laws, have been devised which it is believed will result in ameliorating the conditions occasioned by the application of this greater law, but they are not adapted to the seriousness of the disease. The old age pension law is only the faintest trace of the divine remedy which has been given us today for the solution of sociological needs. It attempts only to take care of persons who have passed, for instance, the age of sixty-five, and these are to be given a mere pittance which in turn is raised by various means from taxation, but it entirely ignores those under this age limit who are likewise subject to vicissitudes. Consider how often that men and women of thirty, forty, fifty and sixty years find themselves the victims of this pitiless economic law, through no fault of their own, and are deprived of the necessities of life, having to turn to charitable organizations or the almshouses for their food and their shelter. The widow and fatherless, left without means, find no relief under this law. The young or middle-aged, upon whom fortune has temporarily frowned, are left without remedy. How frequently it is that such souls, temporarily tided over the hard places, become sources of economic wealth to their communities and countries. Is it right that mankind should be subjected to such humiliation and pauperism as this? The old age pension plan will never care for these universal needs, it

cannot be acceptable as a complete remedy.

Likewise the minimum wage law. Originally intended to assist the poorest paid women workers—a very high ideal brought it forth—it was found, in many typical cases, that the moment it was put into operation these needy ones became the victims of the law, wholesale unemployment resulting in factories and in stores. In my own state of Massachusetts, from the moment the minimum wage decrees went into effect in certain industries, hundreds of girls were discharged by their employers, who said, "If we must pay a high wage, we will see that we get the very most efficient service, and you to whom we have been paying a low wage are not able to earn this, therefore you must go out in the street,"—and when that condition was brought home to some of the advocates of the law, they said, it is true it is inevitable, but, they said "No wages is better than low wages." Does this sound reasonable? And yet these are the highest expressions and attempts of American and English legislation to meet this tremendous question which is on the tongues of every one, which is responsible for the risings in Russia, which is responsible for the famine in Europe, which is responsible for the breadlines in New York.

We as Bahais, nay the whole world, have been given a complete and detailed remedy by the heavenly law-giver. Why, then, do we reach out to the theories and imaginations or the disputes of theorists in Russia or anywhere else? Their protest is sound. They need the divine help. They need proper legislation. They need kindness. They need brotherhood and all the high elements of life, but the remedy they offer and the means they use is the remedy of force and violence, is the remedy, at times, of assassination, is the remedy of ignorance, is the remedy of a class system, simply substituting a class control by a certain part of the workers for the former class control by the Czar and his nobles. This limited remedy cannot surely be acceptable in this divine plan because Abdul-Baha has said, "Force is not acceptable, you cannot obtain these remedies by force," he says. It must be done through love, it must be done through justice, it must be done through the inclusion of every class, for, as he said to the Socialists, "There must always be the captain of industry, the general, as he called him, the captain, the private, and lieutenant in the body of humanity."

You cannot level mankind. You cannot equalize mankind in that sense because it is contrary to the inherent creative elements with which man has been endowed by God Himself, the law of variant capacities. These theories which we are hearing from all quarters are the theories of desperation and of imagination; they are theories which ignore absolutely the law of unity so wonderfully set forth in the Bahai teachings, which show that the body of humanity is even as the body of a man. Abdul-Baha says, in substance, "The body of humanity is stretched on the bed of severe disease, almost perishing, and only the divine physician can save it." That is, the diagnosis and prescription of that Holy One alone can raise this patient, desperately ill, into health.

Among the theories of the controlling Russian element today is one ignoring certain classes. For instance, they say, "We will not have the bourgeois have any part or share in government," yet the bourgeois, as we know them in this country, are frequently the eyes and the ears and the brain, we will say, or some other important function of the body politic, not more important, not more necessary than the other organs, but necessary. The truest and most divine government is that which co-relates, most closely to the divine type of the composite man, the various functions of that body as represented by the varying capacities of the individuals and groups

making up its citizenship. Therefore until they produce a system, a method of adequately meeting the real evils, shall we run after their ideas when God Himself has given us the solution to these industrial and economic problems?

Only the emanations of the divinity, the love of God, can solve this problem. Until the hearts of humanity are instilled with that love, until they are transformed, until the bird of humanity is raised from the mud and clay of desire and passion and selfishness, and released from these chains, and from the prison of the contingent world, and flies in the air of the spirit, how can we apply the divine remedy? In other words, it is transformation, it is metamorphosis, it is resurrection, it is rebirth, which is needed. And that is the mission and the task of the great Manifestation of this age, and the Center of His Covenant who is amongst us; and unless we look to that divine plan we have no redress.

If we want to help the people of the world and ourselves and rise from this low, degraded station, let us find the sweet words of life which have flowed from the lips of the mighty Manifestation of God. He is the skillful physician whose finger is on your pulse and mine, on the pulse of those needy souls in the Bowery, on the pulse of the souls in the palaces. He is God, and He includes them all, and He has a provision for all, and His provision is this—and I must hurry this, perhaps more than it ought to be hurried, but it must be brought to a close—His provision contemplates an arrangement which will forever prevent pauperism, which will forever prevent the sufferings of the poor, such as we have known and know today, which will forever prevent the continued amassing of cumbersome fortunes on the scale we have witnessed by those who recognize no master but self, in respect to the use that they make of their possessions.

This provision will equalize to a certain degree society, without interfering with the inherent, creative, and individual initiative, which God has implanted at the roots of our beings. It is not going to be a Socialistic collectivism or communism. Abdul-Baha says this is impossible because it would interfere, or attempt to interfere, with the divine law itself, and when you attempt to interfere with the divine law you are overborne, defeated. Therefore, these remedies of equality, so-called, which do not take into consideration the varying capacities of men, do not succeed. The divine physician recognizes His handiwork and He calls for the administration of justice to every soul, and the inclusion of all.

Now this divine plan comprises several different aspects. First, the inheritance law. No longer shall a wealthy man be able to hand down his entire fortune to his oldest son, creating a family autocracy of enormous wealth, which through the years, or so long as the family resists the process of degeneracy, may constitute a menace to society. Instead of this, the Bahai law provides that every fortune, small and great, shall be distributed equally among the children, and others of kin and groups in certain definite proportions. In this, also, is contained another important provision which in turn must not be ignored because it relates to the very heart and soul, that of *education*—that is, for the establishment in every life, in every distribution of fortune, of a definite part to be given to the teachers of the world. How this will elevate the station of the teacher, which is so crippled today, ill-trained, poorly paid as many of them are, incompetent in many cases. Under the training of the divine institutes, illumined by the light of the new and wonderful sciences of this new age, the teachers of the world, endowed and protected by this fund, will become the mirrors of heavenly knowledge, and the moulders of character and wisdom. Then, you will see humanity leap for-

ward into the arena of mental conquests previously undreamed of, under the guidance of teachers adequately prepared for this greatest of human services. Such teachers will be informed of the inner life of the child, the realities of the indwelling spirit which must be brought forth, fostered and made brilliant, inasmuch as these are the divine jewels of each soul.

Next, we have the encouragement of profit-sharing for the worker, i. e., the employee; this provision forms a part of the divine solution. Wages, as a means of satisfying labor, have proved inadequate. The wage system has led to strike upon strike, force upon force, violence upon violence. This is because wages alone, as a means of determining the value of labor, are peculiarly subject to the inexorable economic law of supply and demand, which is a requirement of nature, as we have seen. There must be an added determinant of value which will draw the worker nearer the center of common interest which the industry presents both to him and his employer. This common interest is the welfare and prosperity of the business itself. If this be done, the outer pressure upon the worker which ever seeks to array him against the employer, by force, if necessary, finds its influence diminished and the appeal to force will be substituted by that persuasion of unity which is the *common interest* of both. Until society properly and justly cares for the worker by making him a real partner in enterprise to a certain degree which is just and equitable, entitling him to a share, at the end of the year, of the profits according to the interest he holds, we will never find labor either quiescent, peaceful or contented.

It is certain that wages alone as a means of compensation has led to these constant strikes and lockouts, bitterness and great economic loss; whereas the matter should be dealt with at the fountain head. The meaning is not to abolish the wage system, but to supplement it. The bargaining power of enormous aggregations of workers, i. e., trade unions, is at present necessarily invoked to combat a stubborn employer, or one who is himself helpless in the grasp of the economic law of competition with its frequently sharply defined margin of profit. But this bargaining power of the labor union sometimes openly ignores the justice of the common interest. In its anxiety to demonstrate its power, unemployment, following the strike, hits hardest at the slender pocketbook of the worker, the unionist, himself. Its most serious failing, however, lies in its being an instrument of force and compulsion, setting up a similar psychology in the employer. Shutdowns, and lockouts result, with great financial loss to the ones who can least afford this, the workers themselves.

This mode of settling great industrial conflicts is rejected by the enlightened thought of this new age. "Not warfare, but perfect welfare," says Abdul-Baha, is the aim. The organs of this industrial body must co-relate and, in sympathetic co-operation, function in the utmost unity. The eye of man does not see because the liver arises with force to compel. Rather, under such conditions, the vision becomes impaired and the whole body poisoned. On the contrary, in the healthy body each assists the other, each draws necessary aid from the other, and each contributes harmoniously to the highest functioning of the other.

Therefore, force and violence are seen to be the handmaids of the contingent world, not the divine agencies of happiness. The rich and the powerful ones among us must voluntarily and through recognition of this great industrial truth, give a full measure of justice to the noble place of labor, freely consenting to a fundamental law which recognizes the industrial body of unity. For BAHA'O'LLAH has exalted labor, denoting it even a worship to God, and

has said to the wealthy ones of earth, "The poor among ye are My trust. Therefore guard My trust and be not wholly occupied with your own ease."

Next, is the great law of the tithe or income tax. In this, a new and wonderful principle has been disclosed by BAHA'O'LLAH as interpreted by the Center of the Covenant. A trust principal, a great trust fund and a beneficiary of that fund has been created by him. For the first time in the history of the world, a Prophet of God has dealt in a comprehensive way with the economic question, and revealed a law for its solution. As he says:

"We have heard the midnight sighing of the poor."

His Holiness Christ said:

"Blessed are the poor for theirs shall be the Kingdom of Heaven."

And His Holiness Abdul-Baha, explaining this, says:

"Blessed are the nameless and traceless poor, for they are the leaders of mankind."

In the Koran it is written:

"We desire to bestow our gifts upon those who have become weak on the face of the earth, and make them a nation and the heirs (of spiritual truth)."

This is interpreted by Abdul-Baha to mean:

"We wish to grant a favor to the impotent souls and suffer them to become the *inheritors* of the Messengers and the Prophets."

Thus, it is seen that, in this day of restitution of all things, the divine promises respecting the poor are fulfilled. The divine justice establishes that which mankind in its selfish absorption, has forgotten. And this establishment, being inclusive of all classes, preserves the rights of the rich, as well. Under this law, a portion of the surplus income of every soul must be diverted to this trust fund which will be administered by the wise men of every community, to be put into effect first with the farmer. Agriculture will receive a great impetus and from this the plan will be extended into the other industrial fields. For the first time the poor are assured the right to the necessities of life. Let it be understood clearly that to be entitled to this right, one must not have failed in conscientious effort according to his ability.

"God has provided for all," Abdul-Baha tells us. "His rain showers upon all, His sun shines upon all." There is ample food for all, there is ample provision in this expanse of earth for everyone for their necessities. The principle underlying this trust is this, —that every child born into the world has a right to the necessities of life, and this is a Bahai principle, praise be to God!

Now, without going into the details of the tithe or income tax, it is sufficient to indicate that it is levied upon the surplus income in a progressive measure; according to the size of one's surplus, one must pay a certain increased proportion. It still leaves each soul an ample incentive, making his own the true balance of that surplus, to do with as he wishes, protecting his individual rights; it does not aim at private property as some socialist philosophy would advocate, converting the substantial part of all wealth into a collectivism governmentally controlled and owned; but it protects both extremes, protecting the individual even as it protects the common need. This will result in preventing so called swollen fortunes. It will be found to be the greatest means of raising up the poor to the place to which they are rightfully entitled, a position of self-respect. It does away forever with the humiliation of pauperism and assures necessities. It casts off the industrial shackles, opening the door to comfort and well being. Can the Kingdom of God find existence while industrial serfdom continues, while humanity made in the image of God dwells in constant fear of becoming the objects of almsgiving, destroying self-respect, ex-

tinguishing the light of hope, blunting the finer qualities of the soul?

Applying this trust principal, Abdul-Baha says that if a man who has not failed in endeavor fails to raise a crop, —we will say he is a farmer—because of the difficulties of the weather or pests, so that he and his family are without means of provision, then that man has a right to go to the storehouse, i. e., the trust fund, in that village and secure the necessities of life. This is a divine principle. It may be, of course, and frequently is the case, that through previous savings, accumulated property, or outside income, etc., one whose income in a given year falls below necessary outgo, is enabled to meet his annual deficit. My understanding is that the right to necessities from the common storehouse would not accrue to one in this position, since no need arises.

The principle of taxation must be here considered. If a man has only earned enough to supply the necessities of his family, then no tax shall be levied against him. Is it just that we levy a tax on a man who earns five hundred dollars a year who needs every cent for the actual necessities of life, and only levy the same degree of tax upon a man whose income is one hundred thousand dollars? Again, just what is the duty of such a needy one to the community in respect to taxation? Taxation, briefly, is the charge laid by the sovereign power upon the property of its subjects. By its essential nature it is an enforced contribution for the support of government and for all *public needs.* Under the common law, there was no liability of the public authorities to render aid to the unfortunate class commonly denominated as paupers. Up to recent times, and the enactment of the Poor Laws, these wretched ones had no recourse from their misery and destitution. Imprisonment for debt, precarious individual almsgiving, or downright beggary, were their sole guarantees of continued existence. But statutory enactments in most of the states now require assistance to be given such a man, when applied for and received with a full knowledge of the nature of the charity. A man may thus become a pauper in the legal sense if he accepts aid from his municipality, even though he is actually providing partial support for his family. Such a man in that event becomes a pauper. But the aid given him is not given him as a matter of right, and the price he pays is the pauper cognomen.

Applying this to the illustration. Our subject, A——, we will say, has earned just enough for the bare necessities of his family and himself. Had his income been any less, then he must subject his family to deprivation and consequent suffering, turn to friends for temporary relief, which is usually impossible, or apply to the public authorities. We have seen the consequences of this latter step. It is impossible to exaggerate the loss of self-respect, the intensity of anguish and utter humiliation which lays hold upon a human soul—we must consider the average type—obliged even to contemplate this step.

We have already seen that under such deplorable conditions a right is created, under the trust principal stated, which would encircle such a family with its protection. But these considerations are also important in analyzing the relation to taxation of the man who has broken even in income and necessary expenses. Suppose A——'s income was of that kind. He must necessarily deduct, under present conditions, the amount of his tax from his naked necessities. By this levy the state is not only theoretically but often actually forcing that family across the dead-line into the forsaken abode of pauperism. Unless new credits can be found, he has no alternative. Whether or not pauperism results, a deadly blow has been dealt and the psychology of that family has been rudely shaken. This is the industrial and social serfdom of the age, the cult of the blacksmith

applied to the delicate mechanism of the human soul.

Now, it is proved that taxes are levied, among other objects, for "all public needs." Even at present, a portion of the tax levy in the town of B———, we will say, is used in the care of paupers. This, then, even under the existing laws, is one of the "public needs" for which the taxing power is exercised. It follows that A——, having been driven another step down the ladder by reason of the enforced contribution of the tax, and compelled thereby to apply for and accept public aid, has to a certain definite extent been proceeding in a circle. He has to the extent of the tax paid thrown the scales of income and outgo against him, and now to that extent again he restores the balance by receiving from the community, this time as a pauper, the amount necessary to complete his necessities, which, theoretically, is the exact sum he was taxed.

This, of course, is a technical example, but it illustrates the principle and to a greater or less degree may be found in operation among the masses of humanity. In this connection, one well known axiom of our English law is that nothing need be done which must, in the nature of things, be immediately reversed. Merely circuitous action is or should be as absurd and unnecessary in the case of taxation, as in other social adjustments. A fortiori, when, as a consequence, degraded status results.

So the divine justice, whose voice is now heard in the world, is rending asunder our so-called human justice, exposing its weakness, remedying its inequalities. Pauperism must succumb to the sanction of right. The beneficiary of a trust possesses something he can claim without humiliation or shame. That same self-respect, which he thereby retains and fosters, serves a two-fold purpose as his protector against his invoking that right without a sound reason. To apply this concretely is the crying need of the hour. The order of the world will be thus promoted, revolutionary and desperate demands set aside, force and violence seen to be a satanic instrumentality, and the great law of unity and co-operation enthroned in the hearts of rich and poor alike. The differentiation of capacities in individuals is preserved, fruitless attempts to level humanity to mean averages are rebuked, and the respective functions of the body politic are witnessed as divinely bestowed. Since it is the function of the eye to see, and any means of impairment of that vision is a menace to the welfare of the whole body, so it is understood that those men and women who, in the community, correspond to that function must be encouraged to fullest activity, not hampered and made ineffective by the jealousy and ignorance of the other branches of the body politic. Under this law, such men and women become in truth servants of the whole body. Under this law, they must, and gladly will, render their full measure of obligation to the needs of the needy. They are themselves equally bound with all others, by the necessities of the trust principal, as outlined.

Similarly, the function or capacity of these individuals corresponding to other organs and parts of the body of the race, must be unimpaired. There must be freedom also in this. What restraining force is necessary has been provided for, as has been seen. Because a given capacity is apparently less brilliant, less compelling than another does not make it inferior or less important. The skin and the nails, the bones and the joints of society are a part of the body, and without them health is impossible. Up to now, these and other important functions have been degraded, unjustly oppressed and diseased, whereas in reality they are of the noblest of capacities. Hence, the present outcry of labor, the anguished protests of the poor. We must consequently realize that the happiness of each depends upon its full co-

operation and the recognition of its rights. The stomach, if called upon to see, would make a miserable failure. But can the eye perform the work of digestion? These are the teachings of unity.

In closing, meditate upon this paragraph from the utterances of His Holiness, Abdul-Baha, on this subject, a most significant utterance given in Montreal, September 3d, 1912:

"Although the body politic is one family, yet because of the lack of symmetry some members are comfortable and some are in the utmost misery; some members are satisfied and some are hungry; some are clothed with the most costly garments, while some members are in need of food and shelter. Why? Because this family has not the reciprocity and symmetry needed. This household is not well arranged. This household is not under a perfect law. All the laws made do not insure happiness; they do not afford comfort; therefore a law must be given forth for this family according to which each member of this family will enjoy equal comfort and happiness. Is it possible for a member of a family to be subjected to the utmost of misery and abject poverty, and for the rest of the family to be comfortable? It is impossible, unless the rest of the family be without feeling, having become spiritually atrophied, inhospitable, unkind. Then such would say, 'Though these members are of our family, nevertheless let them alone, let us look after ourselves, let them die. So long as we are comfortable, we are honorable, we are enjoying bliss, it is enough. But this, our brother, let him die. If he is in misery let him remain in misery, provided we are comfortable. If he be hungry, let him remain so, we are full. If he is without clothes, provided we are clothed, let him remain as he is. If he is shelterless, homeless, so long as we have homes let him remain in the wilderness.' Such a callous condition in the human family is due to a lack of control and a lack of the working of the law; to a failure of kindness among men. If kindness be shown to members of this family surely all will enjoy equal comfort and happiness. The purport is this: that we, all of us inhabiting the globe of the earth, in reality, are one family, and each of us is a member of that family. Accordingly, we must all be in the utmost of happiness and comfort, under a just rule and regulation agreeable to the good pleasure of God, causing us to be well pleased, for this life is fleeting and if a man looks after himself only, he is no more than the animal, for the animal alone is to that degree egoistic. Nay, rather, man should be willing to accept hardship for himself in order that others may be happy; he should prefer poverty for himself that others may enjoy wealth; he must welcome trouble for himself if by so acting others may enjoy happiness and well being. This is a characteristic of man; this is becoming to man, otherwise man is not man but worse than animal. Such a man is an honor to the world of humanity, such a man is the glory of the world of mankind, such a man is he who wins eternal bliss, such a man is nearer the threshhold of God, such a man is the very manifestation of eternal happiness. We ask God that He may give to human souls, justice, whereby they shall be fair and try to provide for the poor their comforts, so that each member of the race shall pass his life in the utmost of comfort and well being. Then shall this material world be the very paradise of the Kingdom and this elemental earth a heavenly state and all the servants of God shall live in the utmost of joy, happiness and gladness. We must all strive and we must all concentrate all our thoughts on this in order that such happiness may be obtained by the world of humanity."

Allaho'Abha!

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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MESSAGE OF ABDUL-BAHA TO THE AMERICAN BAHAIS THROUGH MRS. CORINNE TRUE AND MISS EDNA TRUE ON THE EVE OF THEIR DEPARTURE FROM HAIFA, NOV. 12, 1919.

My message to them is that they must be united, must remain firm and steadfast, must be always turning to the Kingdom and must be the manifestations of truthfulness, of faith, of harmony and of self-sacrifice. They must co-operate and serve one another with sincerity and goodwill, with devotion and with humility. They must be pure in heart, purer than this water at table. Their hearts must be always directed toward God and turned away from man. They must seek His divine good-pleasure and should be wholly detached from this ephemeral world, for attachment to it will plunge man into an intense darkness. The love of this world is the fountain head of every vice and sin. It is the first sin that a soul can commit. No sin is greater than this. Whoever is detached from this world is assuredly near unto God, is a real and sincere Bahai, and whoever is attached to it knows well that he is not a real Bahai, for a real Bahai cannot love this world and cannot be possibly attached to it. At most it is this that man may live a few days in this world, sleeps, eats, drinks and then passes away, is confined into a subterranean dungeon and goes to the lowest of the low, leaving no trace and no name behind him. But if, on the other hand, he turns during the days of his life to the divine Kingdom, acquires human perfections and the excellent attributes of the world of humanity, his life will be a fruitful one, he will pertain to the Kingdom and will become heavenly and illumined. He will never feel inclined to this world and if he at all occupies himself with it, it is simply to acquire the means of subsistence. The two most essential requisites are harmony and severance from this world. Attachment to this world is a hindrance to union. If attachment is decreased, union and harmony will be gradually realized.

Good tidings and refreshing news must be received from you when you reach the West—tidings which, when I become informed of them, I may be gladdened and rejoiced. I trust that when ye reach America ye may be in the utmost degree of enkindlement, that ye may stir and quicken the souls. I pray that ye may bestow such a joy and fragrance that when ye attend a gathering of friends and when ye address them ye may transform and stir and vivify the souls of your hearers.

Rest assured that the confirmations of the Blessed Beauty (BAHA'O'LLAH) will ever come to your assistance and will ever encompass you. On your behalf I pray at these Sacred Spots and beg for ye assistance and confirmation. Rest ye assured that ye are under His sheltering protection!

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Sultan 1, 75 (January 19, 1920) No. 17

Unveiling of the Divine Plan for the Islands of the Sea

Tablet* of ABDUL-BAHA read at the Seventh Session of the Eleventh Annual Mashrekol-Azkar Convention and Bahai Congress held in McAlpin Hotel, New York City, April 26-30, 1919.

TABLET

To the believers and the maid-servants of the Merciful of the Bahai Assemblies and Meetings in the United States and Canada!

He is God!

O ye real Bahais of America!

Praise be to His Highness the desired One, that ye have become confirmed in the promotion of divine teachings in that vast continent, raised the call of the Kingdom of God in that region and announced the glad-tidings of the Manifestation of the Lord of Hosts and His Highness the promised One. Thanks be unto the Lord that ye have become assisted and confirmed in this aim. This is purely through the confirmations of the Lord of Hosts and the breaths of the Holy Spirit. At present your confirmation is not known and understood. Ere long ye shall observe that each one of you like unto a brilliant and shining star will diffuse the light of guidance from that horizon and that ye have become the cause of the eternal life to the inhabitants of America.

Consider: The station and the confirmation of the apostles in the time of Christ was not known, and no one looked on them with the feeling of importance —nay, rather, they persecuted and ridiculed them. Later on it became evident what crowns studded with the brilliant jewels of guidance were placed on the heads of the apostles, Mary Magdalene and Mary the mother of John.

Likewise your confirmation is not known at the present time. I hope that ere long it may throw a mighty reverberation through the pillars of the earth. Therefore, it is the hope of Abdul-Baha that just as ye are confirmed and assisted on the continent of America, ye may also be confirmed and assisted on other continents of the globe:—that is, ye may carry the fame of the Cause of God to

*NOTE—This Tablet to the Assemblies of the United States and Canada was revealed on Tuesday morning, April 11, 1916, in Bahjee, near the blessed Tomb of BAHA'O'LLAH.—*The Editors.*

the East and to the West and spread the glad-tidings of the appearance of the Kingdom of the Lord of Hosts throughout the five continents of the world.

When this divine call travels from the continent of America to Europe, Asia, Africa, Australia and the islands of the Pacific, the American believers shall be established on the throne of everlasting glory, the fame of their illumination and guidance shall reach to all regions and the renown of their greatness become world-wide. Therefore, a party, speaking the languages, severed, holy, sanctified and filled with the love of God, must turn their faces to and travel through the three great island groups of the Pacific Ocean,—Polynesia, Micronesia and Mylanesia, and the islands attached to these groups, such as New Guinea, Borneo, Java, Sumatra, Philippine Islands, Solomon Islands, Fiji Islands, New Hebrides, Loyalty Islands, New Caledonia, Bismarck Archipelago, Ceram, Celebes, Friendly Islands, Samoa Islands, Society Islands, Caroline Islands, Low Archipelago, Marquesas, Hawaiian Islands, Gilbert Islands, Moluccas, Marshall Islands, Timor and the other islands. With hearts overflowing with the love of God, with tongues commemorating the mention of God, with eyes turned to the Kingdom of God, they must deliver the glad-tiding of the Manifestation of the Lord of Hosts to all the people. Know ye of a certainty that in whatever meeting ye may enter, in the apex of that meeting the Holy Spirit shall be waving and the heavenly confirmations of the Blessed Perfection will encompass all.

Consider ye, that Miss Agnes Alexander (of Honolulu), the daughter of the Kingdom, the beloved maid-servant of the Blessed Perfection, traveled alone in the Hawaiian Islands, and now she is gaining spiritual victories in Japan! Reflect ye how this daughter was confirmed in the Hawaiian Islands. She became the cause of the guidance of a gathering of people.

Likewise Miss Knobloch traveled alone to Germany. To what a great extent she became confirmed! Therefore, know ye of a certainty that whosoever arises in this day to diffuse the divine fragrances, the cohorts of the Kingdom of God shall confirm him and the bestowals and the favors of the Blessed Perfection shall encircle him.

O how I long that it would be made possible for me to travel through these parts, even if necessary on foot and with the utmost poverty, and while passing through the cities, villages, mountains, deserts and oceans, cry at the top of my voice: "Ya-Baha-El-Abha!" and promote the divine teachings. But now this is not feasible for me, therefore I live in great regret; perchance, God willing, ye may become assisted therein.

At this time, in the islands of Hawaii, through the efforts of Miss Alexander, a number of souls have reached the shore of the sea of faith! Consider ye, what happiness, what joy is this! I declare by the Lord of Hosts that had this respected daughter founded an empire, that empire would not have been so great! For this sovereignty is eternal sovereignty and this glory is everlasting glory.

Likewise, if some teachers go to other islands and other parts, such as the

continent of Australia, New Zealand, Tasmania, also to Japan, Asiatic Russia, Korea, French Indo-China, Siam, Straits Settlements, India, Ceylon and Afghanistan, most great results will be forthcoming. How good would it be were there any possibility of a commission composed of men and women, to travel together through China and Japan,—so that this bond of love may become strengthened, and through this going and coming they may establish the oneness of the world of humanity, summon the people to the Kingdom of God and spread the teachings.

Similarly, if possible, they should travel to the continent of Africa, Canary Islands, Cape Verde Islands, Madeira Islands, Reunion Islands, St. Helena, Zanzibar, Mauritius, etc., and in those countries summon the people to the Kingdom of God and raise the cry of: "Ya-Baha-El-Abha!" They must also upraise the flag of the oneness of the world of humanity in the island of Madagascar.

Books and pamphlets must be either translated or composed in the languages of these countries and islands, to be circulated in every part and in all directions.

It is said that in South Africa, a diamond mine has been discovered. Although this mine is most valuable, yet after all it is stone. Perchance, God willing, the mine of humanity may be discovered and the brilliant pearls of the Kingdom be found.

In brief, this world-consuming war has set such a conflagration to the hearts that no word can describe it. In all the countries of the world the longing for universal peace is taking possession of the consciousness of men. There is not a soul who does not yearn for concord and peace. A most wonderful state of receptivity is being realized. This is through the consummate wisdom of God, so that capacity may be created, the standard of the oneness of the world of humanity be upraised, and the fundamentals of universal peace and the divine principles be promoted in the East and the West.

Therefore, O ye believers of God! Show ye an effort and after this war spread ye the synopsis of the divine teachings in the British Isles, France, Germany, Austria-Hungary, Russia, Italy, Spain, Belgium, Switzerland, Norway, Sweden, Denmark, Holland, Portugal, Roumania, Serbia, Montenegro, Bulgaria, Greece, Andora, Liechtenstein, Luxemburg, Monaco, San Marino, Balearic Isles, Corsica, Sardinia, Sicily, Crete, Malta, Iceland, Faroe Islands, Shetland Islands, Hebrides and Orkney Islands.

In all these countries, like unto the morning stars shine ye from the horizon of guidance. Up to this time ye have displayed great magnanimity, but after this, ye must add a thousand times to your effort and throughout the above countries, capitals, islands, meetings and churches, invite mankind to the Kingdom of Abha! The circle of your exertion must become widened. The more it is broadened and extended, the greater will be your confirmation.

Ye have observed that while Abdul-Baha was in the utmost bodily weakness and feebleness, while he was indisposed, and had not the power to move—notwithstanding this physical state he traveled through many countries, in Europe

and America, and in churches, meetings and conventions was occupied with the promotion of the divine principles and summoned the people to the manifestation of the Kingdom of Abha. Ye have also observed how the confirmations of the Blessed Perfection encompassed all. What result is forthcoming from material rest, tranquillity, luxury and attachment to this corporeal world! It is evident that the man who pursues these things will in the end become afflicted with regret and loss.

Consequently, one must close his eyes wholly to these thoughts, long for eternal life, the sublimity of the world of humanity, the celestial developments, the Holy Spirit, the promotion of the Word of God, the guidance of the inhabitants of the globe, the promulgation of universal peace and the proclamation of the oneness of the world of humanity! *This is the work!* Otherwise like unto other animals and birds one must occupy himself with the requirements of this physical life, the satisfaction of which is the highest aspiration of the animal kingdom, and one must stalk across the earth like unto the quadrupeds.

Consider ye! No matter how much man gains wealth, riches and opulence in this world, he will not become as independent as a cow. For these fattened cows roam freely over the vast tableland. All the prairies and meadows are theirs for grazing, and all the springs and rivers are theirs for drinking! No matter how much they graze, the fields will not be exhausted! It is evident that they have earned these material bounties with the utmost facility.

Still more ideal than this is the life of the bird. A bird, on the summit of a mountain, on the high, waving branches, has built for itself a nest more beautiful than the palaces of the kings! The air is in the utmost purity, the water cool and clear as crystal, the panorama charming and enchanting. In such glorious surroundings, he expends his numbered days. All the harvests of the plain are his possessions, having earned all this wealth without the least labor. Hence, no matter how much man may advance in this world, he shall not attain to the station of this bird! Thus it becomes evident that in the matters of his world, however much man may strive and work to the point of death, he will be unable to earn the abundance, the freedom and the independent life of a small bird. This proves and establishes the fact that man is not created for the life of this ephemeral world:—nay, rather, he is created for the acquirement of infinite perfections, for the attainment to the sublimity of the world of humanity, to be drawn nigh unto the divine threshold, and to sit on the throne of everlasting sovereignty!

Upon ye be Baha El-Abha!

Any soul starting on a trip of teaching to various parts, and while sojourning in strange countries, may peruse the following supplication, day and night:

SUPPLICATION

O God! O God! Thou seest me enamored and attracted toward Thy Kingdom the El-Abha, enkindled with the fire of Thy love amongst mankind, a

herald of Thy Kingdom in these vast and spacious countries, severed from aught else save Thee, relying on Thee, abandoning rest and comfort, remote from my native home, a wanderer in these regions, a stranger fallen on the ground, humble before Thy exalted threshold, submissive toward Thy most high realm, supplicating Thee in the middle of nights and in the heart of evenings, entreating and invoking Thee in the morn and eve;—so that Thou mayst assist me in the service of Thy Cause, the promotion of Thy teachings and the exaltation of Thy Word in the Easts of the Earth and the Wests thereof.

O Lord! Strengthen my back and confirm me in Thy servitude with all my powers, and do not leave me alone and by myself in these countries.

O Lord! Associate with me in my loneliness and accompany me in my journeys through these foreign lands.

Verily, Thou art the confirmer of whomsoever Thou willest in that which Thou desirest, and verily Thou art the Powerful, the Omnipotent!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab, April 6, 1919, Washington, D. C.)

News from Japan

LETTER FROM AGNES ALEXANDER

Beloved friends:

Here again I am in this land after a wonderful voyage from Honolulu in teaching the Cause, as the doors opened as never before. When I went on the steamer in Honolulu, it was the twelfth time I had boarded a steamer without knowing beforehand anyone who was sailing. The first morning a letter was handed me from Mrs. Cooper, telling of a lovely French young lady, Mlle. Charlotte Comte, who was traveling on the same steamer, and who had become deeply interested in the teachings. Strange to say unconsciously as we were sailing from Honolulu, I was guided to her and we talked together, though not at that time of the Cause. She was on her way to Vladivostok to be married and had traveled from Paris alone through the United States. At Niagara Falls she met a Bahai and heard for the first time the teachings, then in Chicago she went to the Sunday meeting, meeting others who sent her to dear Mrs. Cooper in San Francisco. Her soul was fully prepared for the divine Message and we pray that in Vladivostok she may plant the divine seeds. Then Mlle. Charlotte Comte introduced me to Dr. and Mrs. Shastri who also were interested. Mrs. Shastri, as Miss Jensen of Omaha, had heard several Bahai speakers there and through Mr. Vail had some of the literature which she was taking to India, her new home which will be in Benares. She was eager to read everything, though she has not yet fully grasped the great Message. Another lady was a Mrs. Ernst whose home was in Chicago. She became deeply interested. She had lived among the Arabs in Tunis and her desire is that she might go to these people whom she loves and who love her and teach them some day. I gave her a copy of the *Divine Plan* to take to Manila where she is now going to her children. Others, a Filipino doctor and a Holland gentleman were interested, also a Japanese gentleman who had, through a friend, attended a meeting in Washington. He offered to do all in his power to help me here.

I am now staying in the Tokyo station

(Continued on page 316)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long, thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA'O'LLAH—May my life be a ransom to you!

. . . . Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West, they may become informed with the most important events.

(Signed) ABDUL-BAHA ABBAS.

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Vol. 10 Sultan 1, 75 (January 19, 1920) No. 17

News from Haifa, Palestine

LETTER FROM MRS. CORINNE TRUE

Cairo, Egypt.
November 16, 1919.

To the Editors of the STAR OF THE WEST:

We spent eleven heavenly days in Haifa with Abdul-Baha. Two weeks ago this morning (November 2nd) we reached there after pushing through many difficulties. None of the countries have recovered from the war. Traveling is really filled with discomforts, and the innumerable official signatures necessary to enter or leave a country is most annoying. We were held up for three weeks in Paris getting our British visé to enter Egypt. Fugeta wrote me from Naples that he was held up indefinitely there for the same reason. Of course we could not go to Abdul-Baha without first going to find out just how Fugeta was situated. This necessitated our sailing for Egypt via Italy. We had to leave him in Naples, greatly to our regret, but there was a service we could render him in Cairo by hastening the sending on of his British visé that the consul had cabled for. We had a beautiful steamer from Brindisi, Italy, to Alexandria, and the trip was lovely in every way.

Let me go back to tell you that in Paris, Mirza Ali Kuli Khan and his charming wife were adorable to us, and perfect lifesavers. They were the only two Bahais we could find at that time in Paris, Mr. and Mrs. Scott having gone to the country on a protracted stay. The afternoon we were leaving Paris for Italy, Mr. Randall and George Latimer came to our hotel to see us, and at six o'clock we had dinner with the five members of their party. It was so good to see them.

In Brindisi we found Dr. Esselmont at our hotel, waiting for his ship. He sailed in the afternoon and we in the

morning of the same day, but our ship was the fastest ship we could get to Egypt, and then we proceeded to Haifa by rail. The railroad in Palestine was built and is run by the military, therefore we required a military permit to ride on it. Getting this permit required us to come to Cairo, military headquarters. This also took time, so Edna made good use of every moment for sightseeing, as we did not expect to return to Cairo. Finally arrangements were perfected for us to take the train Saturday evening at 6:15, and we reached Haifa Sunday morning about 11 o'clock. It was the most difficult part of the journey, no comforts whatever on the train, only a bunk to wrap oneself in a steamer rug and stretch out for the night. It was quite thrilling to find oneself riding through that territory which Moses led the children of Israel through in his journey from Egypt to the Promised Land.

Our struggles to attain the goal of reaching Haifa so soon after a world war, in which all the countries we passed through had been vital factors, were indeed great compared to the ease with which Arna and I had made the journey twelve years ago, but this very struggle made the joy of arrival so great that we were almost stunned to find ourselves actually in the presence of Abdul-Baha and in Haifa.

In one of his talks he has said that it will be impossible for us to realize his fatherhood for us while we are in the body. I think this is in *Divine Philosophy*. Upon reaching Haifa the first thing was an expression of his divine fatherhood for his spiritual children. He had prepared a pilgrim house for the American Bahais, even hiring a European housemaid (a deaf German woman from their colony). One must pass through the many struggles of travel through broken down war countries, still tied up with military red tape, to fully realize what the joy was first to actually be in his holy presence again and partake of his fatherly care awaiting our arrival. His welcome was all the heart needed to wipe away every trace of the struggle, and count every discomfort as the greatest comfort. Eleven days were spent in that Holy Spot. Beginning the morning by meeting with the holy family in Abdul-Baha's living room at 6:30, where chanting was done and those far-famed cups of tea were served, which seem like veritable draughts of life. Sometimes we asked Abdul-Baha questions and sometimes he talked to us without questions. Always was that marvelous flow of divine knowledge and wisdom. We usually went back to the American pilgrim house after chatting with the Greatest Holy Leaf or the Holy Mother or the daughter of Abdul-Baha.

One of the sweetest things happened early one morning that I must tell you about. The daughter, Tubah Khanum, her husband, Mirza Mohsen, and their little child, a boy of three years, were in Beirut when we arrived, but returned in a day or so. The first morning after their return, when the little three-year-old grandson came into the family gathering, he went to Abdul-Baha with the deepest sense of reverence, and picking up the hem of his garment, which was a white *abba* that morning, he kissed it and buried his little head in its folds. It was a picture never to be forgotten. The act of the child was clearly spontaneous, one could see. From the Orient the Occident must learn the real lesson of reverence. This is a spiritual quality she has to impart to us, while on the other hand the Occident has some qualities to reciprocate—it is give and take—the two embracing as two lovers.

A beautiful part of the day was after we had returned to the pilgrim house and been served a European breakfast, and some piece of work was taken up which we could do on the front balcony. Seeing us free the Oriental pilgrims would come on this balcony and visit with us, and from them we learned much of the early history of the Cause in Persia, and also the present methods by which it is being spread. I am bringing

a photo containing the faces of all the dear pilgrims, and when I see you will talk to you for hours about them.

At 4 o'clock again we went to the holy family for tea and a visit. Then at 6:30 we American women were permitted to meet with the men believers, who gather every evening with Abdul-Baha for an hour. The evening dinner was one of the most wonderful times. Seated on his left was Edna, and on his right this servant, and at the table about a dozen of these wonderful Oriental pilgrims, who are mostly the great Bahai teachers. That is another long chapter, but I must close.

Lovingly in His Name,
Corinne True.

LETTER FROM DR. ZIA M. BAGDADI

Haifa, Palestine.
December 11, 1919.

To the STAR OF THE WEST.
My beloved co-workers:

On November 11th, the night of the blessed Birthday of BAHA'O'LLAH, we sailed from America; on the 26th of November, the Feast of the Center of God's Covenant, we sailed from Italy; and on the 9th of December we reached the holy presence of Abdul-Baha. He inquired about all the friends in America and he is pleased with all.

Oh! what a difference between now and twelve years ago. At present the light of justice is shining, in the past there was only injustice. Now, for the first time in the history of the Holy Land, religious freedom is given; people's lives, property and chastity are safeguarded.

The face of the Master is radiant as the sun, and the multitudes around him are as butterflies, and he is the luminous lamp. He says the people of the world will enjoy the blessings of the Most Great Peace only when they accept the Bahai Message. The Cause of BAHA-'O'LLAH is creative, but the creatures are the creatures, and all mankind cannot create a mosquito. I am thinking and praying for you and all the beloved friends in America. The Master said: "Khili khoob (Very good)," after he saw issue No. 8 of the radiant STAR OF THE WEST. Faithfully,

Zia (Bagdadi).

LETTER FROM GEORGE LATIMER

On board *S. S. Canopic.*
December 19, 1919.

To the STAR OF THE WEST:

After twelve wonderful days at Haifa, on the "Mountain of God" with Abdul-Baha, our boat arrived three days ahead of time to bring us back to America. At first the news of its sudden arrival saddened us, but we soon realized that our cup of capacity had already been filled to the brim and our greatest joy was to carry back the love and fragrances of that holy spot to the friends in America.

Now that all the doors of communication have been opened, Abdul-Baha is extremely busy welcoming the pilgrims from all parts of the world and sending out his teachings and instructions everywhere. Often he works many hours into the night correcting Tablets and answering letters. His power, energy and activity was an inspiration to us all, and his supreme joy is the news of unity and the progress of the Cause.

On November 19th, when he came to the Pilgrim House, prepared for Western friends, to have lunch with us, it was remarked that upon our return to America the first question the friends would ask is: "When will the Master return to America?" His face lighted up with a beaming smile as he said:

"We will see what God wants. If America becomes illumined, its illumination like a magnet, will draw me there. If America will become the America I want it to become, I will surely come and I will go to all parts, to every state."

These words were still ringing in our ears and hearts when on November 27th, the time of parting came. Before our departure, Abdul-Baha again expressed the greatest longing of his heart, saying:

"You must all do your best to increase love among the friends, that really and sincerely the friends may all love one another—so that faith in the Kingdom may give forth good results, because life in this world depends upon love. The illumination of the world of man depends upon love, the splendor of God depends upon love, tranquillity of heart and soul both depend upon love. Anything beside that is personified imagination. If a friend arrives from another city or state, friends must show him the utmost love so that he may be pleased with coming to the city and meeting the friends."

Will not this call of the Center of the Covenant, the call which pulsates through all the arteries of the world of humanity, awaken within us that love and unity of purpose which will become the torch of illumination that will once more attract him to our shores?

With Bahai love and greetings,

George Latimer.

NOTE:—Those returning from this pilgrimage are Mr. and Mrs. Randall, their daughter Bahiyeh, Albert Vail, Arthur Hathaway and myself.

"Universal peace is one of the principles of Baha'o'llah"

TABLET FROM ABDUL-BAHA TO THE HON. WILLIAM SULZER

To the Honorable William Sulzer, Ex-Governor, New York—Greetings!

He Is God!

O thou who art the well-wisher of humanity—felicitations!

Your epistle concerning the League of Nations has been received and read with great joy. I am hopeful that the members of the League of Nations, especially President Woodrow Wilson, the well-wisher of the world, shall be confirmed in this, that in accordance with the teachings of BAHA'O'LLAH there shall soon be established a great tribunal, the members of which shall be composed of the best men and women from all the governments of the earth. This great tribunal must be the guarantor of universal peace.

The present is the beginning of the dawn of universal peace. The hope of the world is this: That the sun of universal peace may rise with a supremacy that shall entirely dispel the darkness of war and its infamous disgrace.

The question of universal peace is one of the principles of the teachings of BAHA'O'LLAH. These teachings have other principles that make them complete, such as: The oneness of humanity; the investigation of truth and reality and the abandonment of old superstitions; unity and religious amity; that religion must be the cause of concord; that all religions must conform with science and reason; that there must be no religious, racial or national prejudices; that there must be a oneness of language—that is, the adoption of a universal auxiliary language, so that every mind shall know two languages, one the national tongue and the other the universal language; that there must be a solution of social problems and economic questions based on justice to all; that there must be equality of the rights of women and men, that righteousness and justice must prevail, and that

there must be education and freedom for all the sons and daughters of mother earth.

With the efforts of your President the matter of universal peace has come forth as expounded in the League of Nations.

Through the favor of the True One, and by the Word of God, I pray the League of Nations shall soon become a fact; that universal peace shall thenceforth be established; that then the brotherhood of man shall then be recognized, and that your honor and the people of your country, may continue a manifestation of their confirmation.

Praise be to God!
Love and benediction.

(Signed) ABDUL-BAHA ABBAS.

(Revealed June 18, 1919, Haifa, Syria. Translated by Dr. Zia M. Bagdadi, Chicago.)

News from Japan

(Continued from page 311)

hotel where I was guided. All the trains of the Empire come and go from this point and I see and hear them from my window, but so long as I can follow only His guidance it must not matter where I am. I am only so thankful for the two wonderful years in America. My three Bahai children have gathered here to see me, and I feel now my work is to make the essence, which is planted in them, so strong that through them the divine torch will blaze in Japan.

Fuyo San is now writing for a newspaper and doing well. She wrote an article about the Bahai Cause, and my coming, for her paper and it is beautiful. So this little "shrub," as Abdul-Baha called her, is beginning to blossom, praise be to God!

Agnes Alexander.

Recent Tablets from Abdul-Baha to American Bahais

VIOLA KLUGE

To the maid-servant of God, Miss Viola Kluge, Chicago, Illinois—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou radiant child!

The letter thou hast written in the utmost sweetness has been perused. It evidenced and indicated thy brilliant capacity, thy wit and thy understanding. The epistle was clear and consummate and I therefore became hopeful of thee, as thou attainest maturity, thou mayest become a radiant, merciful and Godly maiden, freed and sanctified from the impurities of the world of nature, partaker and participator of the illumination of the divine reality and the cause of the glorification of the world of humanity.

Convey to thy father and thy mother my greetings and my kindness and likewise to thy acquaintances.

His Holiness BAHA'O'LLAH has endured for your sake all these calamities and trials, that the light of guidance may illuminate your hearts. Abdul-Baha has passed his days in confinement, in exile and under a drawn sword; not for a single hour did he ever entertain the hope of deliverance until the present time when an equitable government has pitched its tent over these regions. Now the means of assurance have been provided. In fine, all my intentions center around this: that radiant children may be trained by divine education and become the blazing candles of the world of humanity.

Upon thee and upon thy father and mother be greetings and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, home of Abdul-Baha, Haifa, Palestine, Feb. 1, 1919.)

JESSIE REVELL

To the maid-servant of God, Jessie Revell, Philadelphia, Pennsylvania—
Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Thy detailed letters were received. Although the pressure of occupation is extreme and excessive, leaving no time for a short letter and particularly for a detailed one, yet I am affectionately attached to thee. Notwithstanding the lack of time, I write thee this letter that thou mayest know how dear thou art to me. As thou art brilliant and pure and hast no wish but to serve the Cause of God and promulgate the divine teachings, I pray and entreat at the threshold of God and beg for thee limitless assistance and bounty.

Convey on my behalf greeting and kindness to Grace VanSciver and Joline Ruestle. On their behalf, I pray that they may be reared in the arms of the kind father, His Holiness BAHA'O'LLAH and may become the cause of illumination of mankind.

On behalf of Effie Dixon I beg pardon and forgiveness from the compassionate Lord that she may be immersed in the ocean of forgiveness and may become in the Divine Kingdom the recipient of favor and bounty.

Convey on my behalf respectful greeting to Mrs. Rorer and say: "If thou art the lover of mankind, strive to promote the teachings of BAHA'O'LLAH for these teachings are the essence of love, of kindness and of the unity of mankind."

Convey on my behalf the utmost love and respect and favor to the favored and attracted maid-servants of God, Mrs. Brittingham and Mrs. Nourse. I beg for them eternal happiness and unbounded glory.

As to thy presence in these days at the Holy Land, it is not in accordance with wisdom. Thou must engage in those regions, day and night in service.

As to the marriage of the maid-servant of God, Badieh, to Laurie Culver, it is a blessed one. I pray God that this marriage may be eternal, spiritual and merciful.

As to the new name thou hadst requested, let it be "Nareman."

The Assembly of Philadelphia is indeed worthy of praise. I supplicate from the bounties of God that that assembly may become a heavenly rose-garden and may receive everyday a share from the Lord's Supper.

Thyself and thy sister are striving to learn Spanish; this is highly acceptable, that, God willing, after its acquisition, thou mayest promote heavenly teachings.

As to the appearance of Christ after war and commotion, by this is meant the promulgation of divine teachings, that throughout all regions the teachings of God will be promoted and the result will be universal peace. For universal peace is unachievable save through the power of the Word of God.

Convey on my behalf to the maid-servant of God, Ruth Lerman, the utmost kindness and say: "How fortunate thou wert that this supreme glad-tiding hast attained thine ears and thou hast been awakened by the call of the divine Kingdom."

Convey to thy respected mother my greeting and say to her to strive with heart and mind in order to cause the colored group to enter the Kingdom, to illumine their hearts, to help them to acquire heavenly characteristics and to cause them to attain unto everlasting glory.

As to your residence in Philadelphia or Ohio, wherever the means of comfort are forthcoming therein reside.

Impart to the maid-servant of God, Ethel, the glad-tiding of the divine bestowals. I pray that Mr. Elliott, Miss Brooks, Miss Thompson, Mr. Ellwood and his wife may illumine their sight with the resplendent light that shines from the Kingdom of Abha.

The two gatherings which ye had held in Philadelphia wherein the friends of God have been present as well as newcomers to the Cause, these two meetings are highly acceptable in the divine Kingdom and have been praised and extolled. The hope is entertained that advantageous results may be derived, that is to say, whenever a favorable occasion presents itself, such meetings may be again held.

As to the children with whom thou are speaking, thy pure breath will undoubtedly exert its influence upon them.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, July 16th, 1919.)

MARIA REBECCA ROBERTSON

To the maid-servant of God, Maria Rebecca Robertson, New York City—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Thy letter was received. Formerly I have met thee and have given thee certain admonitions with the utmost kindness. Undoubtedly thou bearest them in mind. At present, moreover, I am writing thee an answer. Consider how kind I am that I desire thee to become related to the Kingdom, lordly, merciful, illumined and one of the heavenly angels. Such are my admonitions.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, July 16th, 1919.)

HELEN WHITNEY

To the maid-servant of God, Helen Whitney, Portland, Oregon—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou daughter of the Kingdom!

Thy letter was received. Thou hast asked about fate, predestination and will. Fate and predestination are the necessary and indispensable relationships which exist in the realities of things. These relationships have been placed in the realities of existent beings through the power of creation and every incident is a consequence of the necessary relationships. For example, God has created a relation between the sun and the terrestial globe, that the rays of the sun should shine and the soil should yield. These relationships are predestination, and its manifestation on the plane of existence is fate. Will is that active force which controls these relationships and these incidents. The epitome of the explanation of fate and predestination is this. I have no time for a detailed explanation. Ponder over this. The reality of fate, predestination and will will be made manifest.

As to thy presence in the Holy Land, at present travel is difficult. Postpone it until the time when it is made easy.

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, July 18th, 1919.)

EDGAR WAITE

To his honor, Mr. Edgar Waite, Los Angeles, California—Upon him be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art turning thy face to the divine Kingdom!

Thy respected wife has written a letter and has praised thy character and thy conduct; thou hast become lordly, illumined, attracted to the Kingdom, hast secured a share and portion from the breaths of the Holy Spirit, hast attained unto everlasting life, and hast been gladdened and filled with joy. She has also sent the poem which she composed in praise of the Convention. Verily, the verses were in the utmost eloquence and sweetness, and were the cause of the gladness of their hearers. I hope that through the bounties of God

both of you may pass your days in the utmost joy and fragrance and become the cause of the promulgation of the divine teachings.

Convey on behalf of Abdul-Baha to thy respected wife my wonderful Abha greetings, and say: "The kindness, the training and the education extended to prisoners is an exceedingly important matter. As thou hast therefore exerted an effort along that line and hast awakened some of them, and hast been the cause of the turning of their faces to the divine Kingdom, this praiseworthy deed is highly acceptable. Persevere assuredly along this line. Convey on my behalf to the two prisoners at San Quentin the utmost kindness, and tell them, "That prison in the sight of the wise souls is the school of training and development. Ye must strive with heart and soul that ye may become famous in character and knowledge."

Upon thee and upon them be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, July 18th, 1919.)

OLLIE JAMES WATTS
J. E. GILLIGAN

To their honors, Messrs. Ollie James Watts and J. E. Gilligan, through Mrs. Louise R. Waite, Los Angeles, California—Upon them be greeting and praise!

He Is God!

O ye two servants of the Kingdom!

Your letter was received. It was conducive evidence that, praise be to God, ye have been freed from the darkness of superstitions, have attained to the center of Truth, have been emancipated from the old imitations that indicate antiquity of the world, and are investigating Truth. This undoubtedly is due to the bounty of God and is indicative of the lordly bestowals.

Consider how the people of the world are immersed in a sea of imitations, they lack perception and hold fast to what they hear. Although they have been immersed for thousands of years in the ocean of superstitions and have acquired no results, yet they are still sleeping.

Praise be to God, therefore, that your inner sight has been opened, that ye have discovered the Truth, and have attained unto that which is the cause of heavenly glory and everlasting life.

Upon you be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, July 18th, 1919.)

RUTH KLOS

To the maid-servant of God, Ruth Klos, Atchison, Kansas — Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou seeker of the Kingdom!

Thy letter was received. Thou hast written that "I am not worthy." Who is worthier than thee? Hadst thou not been worthy, thou wouldst not have turned to God and wouldst not have wished to enter the Kingdom.

Thy worthiness has guided thee until this blessing and bounty have encompassed thee.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 25, 1919.)

PETER MAUS

To his honor, Mr. Peter Maus, Helena, Montana—Upon him be BAHA'O'LLAH El-Abha!

He Is God!

O thou faithful servant of God!

Thy letter diffused a musk-scented perfume—the perfume of the flowers and fragrant herbs of the love of God. The nostrils were perfumed and the heart was gladdened, that, praise be to God, that firm and steadfast soul has become the cause of the illumination of two other ones and has led them to the

fountain of life, that each of them may, in the divine orchard, become a fruitful tree, may cast an extensive shade and may extend their branches and leaves to the divine Kingdom. I pray God that both may be illumined, assisted and confirmed.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

EMILY OLSEN

To the maid-servant of God, Emily Olsen, Chicago, Illinois—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou pure leaf of the Blessed Tree!

Thy letter was received. Thou hast written thou hadst translated some epistles and Tablets into Danish and sent them to Europe during the war. So far nothing has been heard of them. As war was going on, answer from Europe was delayed. But now as war has given way to peace it is hoped that the translation of these Tablets and epistles may be disseminated throughout Denmark.

As to the teachings thou hast arranged for children, God willing, they will be enforced.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

JAMES MORTON

To his honor, Mr. James Morton, New York City, N. Y.—Upon him be Baha-El-Abha!

He Is God!

O thou dignified personage!

Thy letter was received. Its terms were most eloquent and its significances in the utmost perfection. Praise be to God, thou hast harkened to the call of the Kingdom, hast secured a share and portion of the divine teachings, hast been freed from the world of imitations, hast investigated Truth and hast comprehended the mysteries of heavenly books. At present thy wish is to become the cause of the illumination of the world of mankind, to promulgate the principle of universal peace, to awake the slumbering and to cause the heedless to become heedful; so that they may be freed from ignorant prejudices, may secure rest and comfort under the shade of the pavilion of the oneness of mankind, may partake of divine bestowals and may become the center of merciful susceptibilities. There is no purpose higher than this. My hope is that thou mayest be confirmed therein.

Thou art thinking of traveling to Persia. The project is a blessed one. I hope that after visiting the Holy Land thou mayest be confirmed in that voyage.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

RACINE ASSEMBLY

The members of the Bahai Assembly, Racine, Wisconsin, care of his honor, Mr. Andrew Nelson—Upon them be BAHA'O'LLAH El-Abha!

He Is God!

O illumined Assemblage!

Praise be to God, that ye have been confirmed in establishing that Assembly and that your aim centers around the promulgation of universal peace, the establishment of the oneness of mankind and the investigation of Truth.

I pray to God that heavenly assistance may encompass that Assembly, that it may daily progress so that it may become the center of merciful susceptibilities and radiate all around the rays of supreme guidance.

Upon ye be BAHA-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjah, Acca, Palestine, July, 22, 1919.)

STAR OF THE WEST

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

Vol. 10

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IMPORTANT—Paper shortage and high cost of production necessitates our printing only enough copies of each issue to cover the subscription list during the coming year. If friends desire to have extra copy for binding in book form it should be subscribed for at once.



ABDUL-BAHA WITH ORIENTAL AND OCCIDENTAL BAHAIS

Assembled on Mt. Carmel in November 1919.

(Photograph brought by Mrs. Corinne True and daughter Edna, who are standing in front row. See page 330.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

Vol. 10 Mulk 1, 75 (February 7, 1920) No. 18

The Resurrection of Christ after "three days"

Instructions from a letter written many years ago by MIRZA ABUL FAZL on the meaning of the "three days" Christ is said to have lain in the grave before His resurrection. Selected and condensed by Marie A. Watson.

CONCERNING the resurrection of His Holiness Christ after three days and nights: The term "day" is applied to many meanings; the first is the ordinary one of twenty-four hours. According to this meaning Abdul-Baha explains the "three days" before Christ's resurrection thus:

After the ascension, departure of Christ, on account of the tyranny of the Jews, for three days and nights His blessed Name was not mentioned among the disciples. The wicked Jews were sure that they had uprooted that blessed tree, and the disciples of His Holiness repaired to solitude and seclusion through fear. Thus the Sun of Truth was outwardly concealed in the darkness of disappearance, and Peter, the apostle, who was the shining moon in the heaven of divine Religion, was veiled, depressed.

After three days and nights Mary Magdalen, whose valor, courage, perseverance and efforts caused her name to be written in the book of perpetual honor, for she gave her utmost energy, called each one of the disciples from the places of concealment and led them into the presence of Peter. She called forth a new spirit within them through the heat of her encouragement and explanation. Then again they arose to assist and serve the Cause of Christ, revivified and spread the name of His Holiness in the world, which name was considered by the Jews to be concealed in the grave of disappearance.

According to this explanation the meaning is in the utmost exaltation and in the highest simplicity and plainness, and it is true to say that His Holiness Christ arose from the grave after three days, for the purpose of His manifestation was the spread of His holy Name and penetration of His Word throughout the world, and this point was realized three days after His departure, for by the rising of His noble disciples the lights of His brilliant Cause shone forth through the East and the West, and His blessed Name was promulgated in the extensive parts of Europe, Asia and Africa.

The second application of the word "day" denotes the duration of a spiritual leadership, or individual reign; as it is said, the "day" of the reign of David, the "day" of the reign of Solomon. This duration is determined by the term "day," though it lasted forty years; or, as is said in America, the "day" of the presidency of Washington or McKinley, and the like, although the presidency of each lasted some years.

According to this standard, the "day" of each one of the Manifestations of God signifies the interval of the time between His rise and the appearance of a subsequent Manifestation—a second coming, or rising of the Sun of Truth. During this interval the laws, regulations and ordinances of that Manifestation continue effective and lead to the development and salvation of men. According to the terminology of the proph-

ets this day has a daytime and a night-time. Its daytime signifies the days during which the Sun of Truth is manifest among people and with whose meeting is identical with the meeting of God, and can be attained while in the body of flesh. Its night-time means the duration of the time in which the Sun of Truth is hidden in the veils of concealment, and the Manifestation of God in human form is absent from among nations, and has ascended to the supreme horizon.

According to this meaning, if it be said that the "day" of Moses was the interval of the time between His rise in Egypt and the appearance of His Holiness Christ in the Holy Land, it is true. During this time the laws enacted in the Pentateuch were effective in securing the glory and felicity of the Jews, providing they complied with those laws. But after the appearance of Christ, nay, even after the arising of John the Baptist, this manifest efficacy was removed from the Mosaic laws, which led to the effacement of the felicity of the Jews.

Consider the 16th and 17th verses of the 9th chapter of Matthew, and the 11th, 12th and 13th verses of the 11th chapter of the same book for further elucidation of this subtle point and you will realize how the mysteries of the seals of the book are opened in this Manifestation of the Lord of Lords.

According to the standard of the term "day," the time between the appearance of Christ and the rising of the ideal Sun from the horizon of the East was 622 years; consequently, this number denotes the real "day" of His Holiness Christ, during which the laws revealed in the Gospels continued effective. In multiplying the 622 by three the result is 1,866. This shows clearly the mystery of the hidden point concerning the meaning of the three days. For in the year 1866 A. D., which corresponds to 1283 A. H., the mention of the declaration of the most holy Beauty of Abha in the city of Adrianople, was spread through different lands; the divine call was raised, and then the real meaning of the second descending of the Spirit of God from the heaven of divine command became manifest and realized. In those very days of the blessed person of the orb of the horizons, the Center of the Covenant, His Holiness Abdul-Baha—May the life of all the creatures be a sacrifice to Him!—was in His verdancy of age, and in the prime of youth, and His blessed Name was spread in the world with the titles, "The most great Branch" and "The most excellent and perfect Mystery of God." Then the meanings of the words in the 8th and 9th verses of the 3rd chapter of Zechariah and the 12th and 13th verses of the 6th chapter became fulfilled and evident.

Accordingly, the essence of the meaning of the resurrection after "three days" is this: that after the lapse of three periods of 622 years, which was the time of the manifestations of the lights of Christianity, the most great Spirit of God resurrected in the Name of BAHA'O'LLAH from among the slumbering nations and the dead of the world, and the beauty of the Branch extended from that Ancient Root dawned forth and appeared in that day. By this "resurrection" the prophecies of the prophets and saints were all fulfilled.

As to the third meaning of "day," in the terminology of the Israelitish doctors, each "day" is applied to a year. This application is termed by the Jewish learned men *Youm Leshan* in Hebrew, that is, "a day for a year." Most of the Christian scholars have also relied upon this application in their commentaries on the Old and New Testaments. They have derived this point from the 34th verse of the 14th chapter of Numbers and 6th verse of the 4th chapter of Ezekiel. Most of the Christian scholars and all the Jewish learned men have based their interpretations of

the symbolical dates in the 8th and 12th chapter in Daniel and the 11th and 12th chapter in Revelation upon this point, that is, have taken each day for a year. But this meaning has nothing to do with the "resurrection after three days" spoken of by His Holiness Christ.

As the fourth meaning of the word "day," it is applied to one thousand years, and is called the "Lordly Day." This point is alluded to in the 8th verse of the 3rd chapter of the Second Epistle of Peter the Apostle.

It is clearly revealed in some of the holy books thus: "Verily, one day with the Lord is as a thousand years of those which ye compute." To this application the Millennium of Christ spoken of in Revelation has reference; for the spiritually minded believe that in every one thousand years the world is renewed and the Sun of Truth dawns. The laws, cycles and conditions, even languages, undergo a manifest change. This application of the word "day" has likewise no connection with the resurrection of Christ after "three days."

Minutes of the Eleventh Annual Mashrekol-Azkar Convention

Held in New York City at the Hotel McAlpin, April 28-30, 1919.

FIRST SESSION—*April 28th, 10 A. M.*

DR. F. W. D'EVELYN, Temporary Chairman; ALFRED E. LUNT, Permanent Chairman.

CHARLES Mason Remey, President of the Executive Board of the Bahai Temple Unity, opened the meeting with prayer.

He then said: "After having gathered here during the last few days at this Congress, I think we all feel the coming confirmation in these gatherings as we come together in our so-called business session, and as we put into practice these commands which have come from Abdul-Baha, we will then receive the greatest victory and confirmation, because we know that there are different kinds of confirmation—when we take a mental stand, or when we turn our hearts to Abdul-Baha, there is a certain confirmation which comes, and when we begin to obey and to speak the holy Words, there comes a still greater confirmation, and then when, in addition to that, we begin to put into action the things he is telling us to do, there comes the greatest confirmation of all, and I think we feel and realize that the responsibilities of this moment are very great, because we are in the 'eleventh hour' of the Covenant, and surely now we are going to work to realize these things under his guidance and under his inspiration.

"I believe the first order of business in the Convention is the election of a temporary chairman, so nominations for the temporary chairmanship of the Convention are now in order."

Dr. Frederick W. D'Evelyn of San Francisco, was nominated temporary Chairman. There being no other nomination, on motion duly made and seconded, Dr. D'Evelyn was unanimously elected temporary Chairman.

Dr. D'Evelyn assumed the chair, and said:

"Friends, this is perhaps the most critical moment in our Bahai matters that we have yet reached and it will be very desirable that each one of us recognize our personal privilege and our personal responsibility during this conference. There are great things expected of us, for unto us a Charter has been given, and when the session closes let us go back to our respective homes bearing great fruits with us.

"There must be no uncertainty, there must be no false chords struck, and by no means is it an exaggeration to say

that not merely the eyes of the United States, but the eyes of the civilized world, are concentrated today upon this Bahai assemblage as it meets in New York City.

"Now don't forget these things: those that are for us will be with us, and those who are against us—go home." (Laughter.)

On motion duly made and seconded, and unanimously carried, Harlan Foster Ober of Cambridge, Mass., was elected temporary Secretary of the Convention.

On motion duly made and seconded it was voted to authorize the Chairman to appoint a committee of three on Credentials, also a committee of three on Permanent Organization.

Mrs. Corinne True, of Chicago, presented the report of the Financial-Secretary as follows:

Certificate of Deposit drawing 3 per cent interest	$107,664.27
Liberty Bonds, various issues—par value of	28,050.00
War Savings Stamps—at par	345.00
Promissory Notes—(?)	120.00
100 Shares P. R. R. stock—par	50.00
5 Shares American Can Co. stock —par	100.00

Mrs. True reported all securities, bonds, etc., were placed in a safety deposit box in the Northern Trust Company of Chicago, the Financial-Secretary, the Treasurer and the Secretary, all having access to the box. If anything should happen to any one of these officers, the interest of the Unity is protected by this arrangement.

The Chair announced the following appointments of committees:

Committee on Credentials: Mrs. Alice Ives Breed and Frank E. Osborne, and as consultant, Harlan Foster Ober.

Committee on Permanent Organization: Mrs. Mabel S. Rice-Wray of Detroit, Wm. H. Hoar of Fanwood, N. J., and Hooper Harris of New York City.

The Chair called upon the following to report for their Assemblies: Howard C. Ives, J. W. Latimer, Portland, Oregon; Mountfort Mills, New York City; Mrs. Agnes S. Parsons, Washington.

The Treasurer, Wm. H. Randall, then presented his report, which had been audited by a public auditor and certified as being correct.

Mr. Randall stated that the funds of the Unity are held in the name of the Unity and are accessible only on the signature of three members of the Board, the Treasurer, Secretary and Financial-Secretary.

The detail of the report is as follows:

Receipts	*Cash Receipts*	*Exchange*	*Deposited in Bank*	*Interest*	*Liberty Bonds*	*W. S. Stamps*	*Notes*	*L. Bond Coupons*
April, 1918	$ 1,006.98	$.28	$ 1,006.70	$ 20.79	$ 200.00			
May	512.53	1.20	511.33	19.26				
June	2,125.57	.51	2,125.06	5.89	100.00			
July	457.42	.39	457.03	7.17				
August	263.18	.25	262.93	8.05				
September	1,596.53	.35	1,596.18	9.57	1,100.00			
October	422.39	.85	421.54	11.09	21,700.00	$ 25.00		
November	1,964.83	1.31	1,963.52	12.16	200.00			
December	2,841.38	2.06	2,839.32	15.38	1,200.00	100.00	$120.00	$13.16
January, 1919	5,256.45	13.32	5,243.13	19.21	1,300.00			
February	555.78	.50	555.28	13.67	1,800.00	145.00		
March	1,220.38	1.00	1,219.38	7.80	450.00	50.00		
Totals	$18,223.42	$22.02	$18,201.40	$150.04	$28,050.00	$325.00	$120.00	$13.16

Interest received on deposits	$ 150.04
Interest received on certificates of deposit	16.55
Total cash receipts	$ 18,367.99
Balance, cash April 1, 1918	101,084.72
Total	119,452.71
Disbursements as per vouchers	4,764.36
Actual cash balance March 31, 1919	$114,688.35

Cash Proof March 31, 1919

Certificate of Deposit dated May 24, 1918	$ 35,665.95
Certificate of Deposit dated June 15, 1918	61,998.22
Certificate of Deposit dated February 3, 1919	10,000.00
Cash balance, Northern Trust Co., March 31, 1919	7,021.18
Deposited April 7, 1919	3.00
Total cash	$114,688.35
Cash balance March 31, 1919	$114,688.35
Liberty Bonds received	28,050.00
War Savings Stamps	325.00
Promissory Notes	120.00
Total available funds	$143,183.35

The Secretary reported the following applications from Assemblies desiring membership in the Bahai Temple Unity. The Executive Board recommended that they be admitted. Helena, Montana; Yonkers, N. Y.; Duluth, Minn.; Atlanta, Ga.; Asbury Park, N. J.

On motion duly made and seconded, it was voted unanimously to admit the above mentioned Assembles into full membership in the Unity.

The Chair called upon Walter Bohanan to report for Kenosha, Wis.

Mrs. Breed read the report of the Credential Committee as follows:

NAME OF ASSEMBLY	DELEGATE	ALTERNATE DELEGATE
Asbury Park, N. J.	Juliet D. Sherman	
Atlanta, Ga.	J. Elmore Hays	
Atlantic City, N. J.	Viola I. Eiselstein	
Bakersfield, Calif.	Mary A. Morton Replogle	Sophia Apsley
Baltimore, Md.	Roland R. Mann	Mrs. E. Dorrida
Berkeley, Calif.	A. Frankland	
Beverly, Mass.	Alice H. Ober	Edw. D. Struven
Boston, Mass.	Alfred E. Lunt	Wm. H. Randall
Benton Siding, B. C.	Mrs. Grace Ober	Alfred E. Lunt
Brooklyn, N. Y.	Frank E. Osborne	Bertha Herklotz
Buffalo, N. Y.	Margaret Sprague	
Cambridge, Mass.	Harlan Foster Ober	M. Althea Dorr
Chicago, Ill.	Mary Lesch	Leroy Ioas
	Corinne True	Dr. Zia M. Bagdadi
Cleveland, Ohio	Pauline Barton-Peeke	Mrs. E. Louise Smith
Denver, Colo.	Dr. Zia M. Bagdadi	Corinne True
Detroit, Mich.	Mrs. Mabel S. Rice-Wray	Mrs. Grimwood
Duluth, Minn.	Mrs. Albert C. Killius	Albert C. Killius
Fruitport, Mich.	Mrs. Iva Smack	Mrs. Mary Frazer
Genoa Jct., Wis.	Zeenat Bagdadi	Dr. Zia M. Bagdadi
Geyserville, Calif.	Dr. F. W. D'Evelyn	Roy C. Wilhelm
Glenolden, Pa.	Mrs. Mary J. Revell	Mrs. W. C. Revell
Grand Haven, Mich.	Martha Richter	
Helena, Mont.	Albert C. Killius	Mrs. Albert C. Killius
Honolulu, H. I.	Agnes Alexander	
Ithaca, N. Y.	Hattie B. Townley	Chas. M. Remey
Jersey City, N. J.	Wm. H. Hoar	Frederick G. Hale
Johnstown, N. Y.	Ella C. Quant	Chas. M. Remey
Kenosha, Wis.	Bernard M. Jacobsen	Mrs. Chas. Redeen
Los Angeles, Calif.	Frank B. Beckett	Roy C. Wilhelm
Minneapolis, Minn.	Mrs. Chas. Greenleaf	A. H. Hall
Montclair, N. J.	Mrs. Victoria Bedekian	Anna VanBlarcom
Montreal, Canada	Lizzie V. Cowles	Annie Savage
Muskegon, Mich.	Mrs. Iva Smack	Mrs. Mary Frazer
Newark, N. J.	Henry Grasmuk	Annie B. Bettinger

(Continued on page 331)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA'O'LLAH—May my life be a ransom to you!

. . . . Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

STAR OF THE WEST FOUNDATION

Northeastern States: HOOPER HARRIS. *Western States*: HELEN S. GOODALL.
Southern States: *Dominion of Canada*: MAY MAXWELL.
Central States: ALBERT VAIL, CARL SCHEFFLER.
Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 10 Mulk 1, 75 (February 7, 1920) No. 18

News from Egypt

LETTER FROM MOHAMED SAID ADHAM

Alexandria, Egypt,
December 6, 1919.

Dear Bahai friends in America:

We feel inclined to express to you our great pleasure at having seen some of the American Bahais on their way from and to Acca. Really it is a privilege to see pure souls steadfast in the Covenant, ready to teach the Cause, having no higher aims other than the enlightenment of the leaves of humanity. Praise be to God, that the door of communication with our beloved Master is again opened after five years. Certainly it is of the highest importance to see Abdul-Baha, equally important to teach the Cause and travel for this purpose, and last but not least, is to meet and associate with pure and blessed souls. "If thou willest to associate with God, associate with his friends."

Now, as we are not pilgrims nor teachers traveling for that purpose, we were favored in seeing quite a good number of American friends whose faces were gleaming with lights and whose tongues had no other mention but the love of the Cause. It was our good luck to be where we had the chance of meeting and conversing with friends from the Occident who were thousands of miles away from their homes. We ascertained, that the brotherhood of humanity is fulfilled and the East and the West embrace each other as two longing lovers. Let those who deny this, present themselves in such Bahai meetings, and they shall behold with their own eyes what they do not conceive in their own minds. This is from the favor and bounty of BAHA'O'LLAH to his friends. This is the spirit of the Bahai society for all are brothers no matter what they were before.

It happened that while Mr. and Mrs. Randall and daughter, Mr. Vail, Mr. Arthur Hathaway and Mr. George Latimer were in Alexandria on their way back to America from their trip to Haifa, the group was enlarged with the accidental presence of Dr. Zia Bagdadi and his honored wife who added to the beauty of the occasion. These two groups met in Alexandria in the port, and expressed their desire to see the friends, and the friends here responded eagerly to that desire. Also it happened that Dr. Basheer, who was studying medicine formerly in Chicago, and who now practices his profession in Port Said, happened to be in Alexandria. These were all the guests of Alexandria on the night of December 3d, 1919, and the Alexandrian friends hastened from different quarters to welcome the American friends. They have not seen such friends for a long period of time. We had a splendid and memorable meeting with them—a meeting that reminded us of the days when Abdul-Baha was in Ramleh and we used to have similar meetings. The thing that affected us most and left a vivid impression on our minds, was the spirit with which they were returning from Haifa. We noticed that they had become new creatures, full of spirit, life and love, charming and attractive, affecting, with their burning soul, every one who came in contact with them.

Thus, because of their presence, our meeting was most spiritual, full of Bahai love and every face radiantly happy. Each one of the friends gave us a short talk of what they saw and heard in Haifa, which was translated immediately. A new Egyptian beginner in the Cause was amazed at seeing the American friends associating with us with love and harmony, as if we were intimate friends who had known each other and met often before. After the chanting of Tablets in Arabic and Persian by Zeenat Khanum as well as the reading of a supplication in English by Mrs. Randall, supper was served.

The next day I went to the boat to bid them farewell. I saw two young Egyptian students who were on their way to Germany to study medicine and introduced them to our American friends who received them with Bahai cordiality. The students, seeing my friendliness with the Americans, expressed their wonder to me in Arabic saying, "How did you come to know such sincere Occidentals?" Really, this is one of the good results of the visits of the Bahai friends to the Orient. Not because the Orientals have not seen Occidentals, but because they are not accustomed to witness such love as is manifested between Western and Eastern Bahais.

I conclude with the Bahai love and greeting to all,

Faithfully yours in the Center of the Covenant,

Mohamed Said Adham.

Recent Tablet from Abdul-Baha to Alfred E. Lunt

To his honor, Mr. Alfred Lunt, Boston, Massachusetts—Upon him be BAHA-'O'LLAH El-Abha!

He Is God!

O thou who art firm in the Covenant!

Rest thou assured in the bounty of the Merciful, and be hopeful for the blessings of the Abha Kingdom, for thou dost exert the utmost effort in service for Truth and this magnet attracts assistance and confirmation. The addresses thou hast delivered with reference to economic problems are highly suitable. The essence of the Bahai economic teachings is this, that immense riches far beyond what is necessary should not be accumulated. For instance, the well-known Morgan, who possessed a sum of three hundred mil-

lions, and was day and night restless and agitated, did not partake of the divine bestowals save a little broth. This wealth was for him a vicissitude and not the cause of comfort.

He invited me to his library and to his home, that I might visit the former and have dinner at his house. I went to the library in order to look at the Oriental books, but did not go to his house, and did not accept his invitation. In short, he eagerly desired that I should visit him in the library but meanwhile important financial problems arose which prevented him from being present, and thus he was deprived of this bounty. Now, had he not such an excessive amount of wealth, he might have been able to present himself.

As to the events that had been predicted—Praise be to God!—all of them have come to pass, and all that had been the explicit and irrefutable declarations of His Holiness BAHA'O'LLAH, and had been incorporated in the addresses of Abdul-Baha in America and Europe, all of them, word by word, have been fulfilled. These explicit declarations of His Holiness BAHA'O'LLAH were revealed fifty years ago by the Supreme Pen, and at present they have been made evident and manifest.

At present, thou hast a lofty aspiration, and hast the desire to engage in every service. My hope is, that through a heavenly power, and a Lordly influence, and by the assistance of the Holy Spirit thou mayst be confirmed in distinguished services—a service which thou dost think advisable and its success assured.

Thou hadst inquired that if a person owned a piece of land and is not able to develop it, and his revenues are less than his expenditures, is it permissible that he sell a portion of that land and mortgage it? Undoubtedly, it is permissible. Concerning the case of profit-sharing by the employers among the workers, which thou hadst written about, undoubtedly the workers must secure their daily salary, and in addition, must have shares with the employers so that they may engage with the utmost effort in that work. For example, a capitalist has a thousand employees, he must give them a moderate salary every day, that they may not remain hungry and naked, and also assign a definite share of the profit to the workers so that at the beginning of each year it may be distributed among them, that this may cause the workers to exert the utmost care and effort in their job.

Embrace on my behalf thy sweet children, and name the son Hossein, for it is a portion of the name of the Blessed Beauty, and call the daughter Zahrah. The letter thou hast written to the Boston paper is highly pleasing and favorable.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 22, 1919.)

To the STAR OF THE WEST:

Should the STAR reproduce the photograph of Abdul-Baha with the group that Edna and I are in, I very much wish it might be stated that a feast to about eighty-five Bahais from India, Persia, Russia, Turkey, Egypt, England and America, was given by Hossein Rouhi of Cairo, Egypt, on Sunday, November 9, 1919, on Mt. Carmel. The long table was spread in front of the Tomb of the Bab and this picture was taken at the side of the Tomb. Each guest was presented with a photograph by our most generous host, whom many Americans will recall was in America nineteen years ago with Hadji Hassan Khorissani of Cairo, Egypt (now deceased). *Corinne True.*

Minutes of the Eleventh Annual Mashrekol-Azkar Convention

(Continued from page 327)

NAME OF ASSEMBLY	DELEGATE	ALTERNATE DELEGATE
New Haven, Conn.	Frank Ashton	Emma L. Hinman
New York City	Alice Ives Breed	Mountfort Mills
	Roy C. Wilhelm	Nellie Lloyd
North Augusta, S. C.	Mrs. Louisa B. Talbott	Margaret Klebs
Nutley, N. J.	Mrs. Chas. A. Hunter	
Peoria, Ill.	J. W. Gift	Corinne True
Philadelphia, Pa.	Martha Washington	Mrs. Mary J. Revell
Pittsburgh, Pa.	A. M. Dahl	Martha L. Root
Portland, Ore.	James W. Latimer	Mrs. Julia P. Addison
Racine, Wis.	Fred Peterson	Andrew J. Nelson
Riverton, N. J.	Elizabeth Bowen	Will K. Bowen
San Diego, Calif.	A. J. Frankland	Mrs. Ella G. Cooper
Sandusky, Ohio	Cora E. Renner	Chas. Mason Remey
Santa Paula, Calif.	Mrs. Eleanor Neville	Corinne True
San Francisco, Calif.	Dr. F. W. D'Evelyn	Mrs. Ella G. Cooper
Santa Barbara, Calif.	Dr. F. W. D'Evelyn	Mrs. Marco Zim
Seattle, Wash.	Mrs. Frank T. Geary	Mrs. Gloria Baker
Spokane, Wash.	Dr. F. W. D'Evelyn	Mrs. Helen S. Goodall
Springfield, Mass.	Olive E. Kretz-Bellejean	
St. John, N. B.	Mrs. Mary D. Culver	Jean Nixon
St. Louis, Mo.	Mrs. Caroline M. Barbee	Roy C. Wilhelm
Trenton, N. J.	J. Newell Ayres	Harlan F. Ober
Urbana, Ill.	Cora E. Gray	Beatrice Owens
Washington, D. C.	Mrs. J. C. DeLagnel	Mrs. Claudia S. Coles
	Joseph H. Hannen	Mrs. Geo. L. Drum
Worcester, Mass.	Howard C. Struven	Mrs. Howard C. Struven
Yonkers, N. Y.	Mrs. Maud Gaudreaux	Elizabeth Stevens

On motion duly made and seconded the report of the Committee on Credentials was unanimously accepted.

The Secretary called the roll of the Assemblies, which indicated that delegates or alternates from the following Assemblies were present:

Atlantic City	Minneapolis
Baltimore	Montreal
Beverly	Newark
Boston	New York City
Cleveland	Peoria
Detroit	Pittsburg
Fruitport	Racine
Glenolden	Sandusky
Grand Haven	San Francisco
Honolulu	Seattle
Jersey City	Springfield
Kenosha	St. Louis
Urbana	Montclair
Worcester	Muskegon
Benton Siding	New Haven
Brooklyn	Nutley, N. J.
Buffalo	Philadelphia
Cambridge	Portland, Ore.
Denver	Riverton
Duluth	Santa Paula
Genoa Junction	Santa Barbara
Geyserville	Spokane
Helena, Mont.	St. John, N. B.
Ithaca	Trenton
Johnstown, N. Y.	Washington, D. C.
Los Angeles	Yonkers

The Committee on Permanent Organization announced the following nominations: Alfred E. Lunt, Chairman; Harlan Foster Ober, Secretary.

On motion duly made and seconded

the report of the Committee on Permanent Organization was adopted as the action of the Convention.

Mr. Lunt assumed the chair.

On motion duly made and seconded, it was voted to appoint an Auditing Committee of three to audit the books of the Treasurer and the Financial-Secretary.

Roy C. Wilhelm, Chas. Greenleaf, and Elizabeth Bowen were appointed the members of the Auditing Committee.

On motion duly made and seconded the meeting adjourned, to meet Tuesday morning April 29, 1919, at 10 o'clock A. M.

SECOND SESSION

ALFRED E. LUNT, CHAIRMAN

The meeting opened with the reading of a prayer by the Chairman, followed by silent prayer for some who were ill.

On motion duly made and seconded it was voted to postpone the consideration of certain instructions of Abdul-Baha until a later meeting of the Convention.

Harlan Foster Ober presented the report of the Secretary.

On motion duly made and seconded it was voted to accept the reports of the Treasurer, Financial-Secretary and Secretary.

The Chairman called for reports from the following friends who addressed the Convention in spiritual and uplifting words: Mrs. Bedikan, Montclair; Mrs. Watson, Washington; Mr. Oglesby, Boston; Madame DeLagnel, Washington; Mr. Ayres, Trenton; Roy Williams, Cleveland; Miss Quant, Johnstown.

The Chairman then read the latest cable received from Abdul-Baha: "Friends must be wholly spiritual. Greetings to Ahmad Sohrab.

(Signed) ABDUL-BAHA ABBAS."

The Chair read from the *Hidden Words* after which on motion duly made and seconded, the meeting adjourned to meet Thursday morning, May 1, 1919, at 10 o'clock A. M.

THIRD SESSION

ALFRED E. LUNT, CHAIRMAN

The Chairman opened the meeting with a prayer.

After a beautiful spiritual address, the Chairman called upon Mirza Ahmad Sohrab who read a cable received from Abdul-Baha, as follows:

"Convention opening blessed."

He made the request that the friends write to Abdul-Baha telling about the Convention and the Congress.

The Chairman then read to the Convention the fourteen points outlined, in the *Unveiling of the Divine Plan*, for the consideration of the Convention.

It was moved by Mrs. True, and duly seconded, that the Convention take these subjects, one by one, and that the first be the subject of the Mashrekol-Azkar, and plans for the furtherance of the work.

On motion duly made and seconded it was voted to lay the above motion on the table, for further consideration later.

While discussing ways and means of carrying forward the work, a wave of generosity swept through the Convention bringing the utmost happiness to all hearts. Altogether there was given $2,055.93 in money, and $5,105.80 in pledges.

On motion duly made and seconded, it was voted that a Committee of nineteen be named to take into consideration the fourteen points mentioned in the *Unveiling of the Divine Plan* and to carry into effect these advices in unity with the Executive Board, also that the funds required for carrying on the work be appropriated from the fund. It being understood that in all matters pertaining to the Mashrekol-Azkar, the Executive Board will as promptly as it can, carry out its obligations. In all matters having to do with these fourteen points, the spreading of the Cause, the teaching, etc., action is to be taken by the united consultation of the committee, and sub-committee, named, and the Executive Board in consultation.

On motion duly made and seconded, it was voted to recess, till 2:30 P. M. in the same place.

The Convention reconvened at 2:30 P. M.

The Chairman announced that the Executive Board recommended the admission of the Grand Haven, Michigan, Assembly.

On motion duly made and seconded, it was voted to admit the Grand Haven, Michigan, Assembly to membership in the Bahai Temple Unity.

On motion duly made and seconded, it was voted to proceed to the election of the Executive Board for the ensuing year.

The roll was called by the Secretary.

The Chairman appointed as tellers to prepare, distribute, and count the ballots: Mr. Osborne, Mr. Peck, Mr. Ioas, Miss Lesch, Mrs. True.

Mr. Wilhelm read an extract from a letter received from Major W. Tudor-Pole.

The Auditing Committee reported it had found the accounts of the Treasurer and Financial-Secretary correct and in proper form.

On motion duly made and seconded, it was voted to accept the report of the Auditing Committee.

Mrs. Breed presented the following resolution, which was seconded by Mr. Ashton and unanimously carried:

RESOLVED, that a Committee on Teaching and the Bahai Unity Board be asked to report as speedily as possible to the friends who will assemble at Green Acre this summer, and that the Committee on Teaching, and the Executive Board of the Unity be requested to confer with the Trustees of the Green Acre Fellowship with a view to making arrangements for the conduct of a summer school of instruction for teachers at Green Acre.

On motion duly made and seconded, it was voted to publish, at the earliest possible moment, a preliminary report of the Convention, giving a brilliant and illumined outline of the spirit and accomplishments of the Convention, these reports to be mailed to the delegates and assemblies.

The friends joined in silent prayer for some of the sick friends, and for the afflicted and unfortunate of the whole world.

On motion duly made and seconded, it was voted to authorize the publication of at least five thousand copies of the *Unveiling of the Divine Plan.*

Dr. Bagdadi reported that Mirza Ali Kuli Khan had translated the *Hidden Words,* that he also had gone over the translation at the request of Mirza Khan and it is now ready to be published.

Mr. Osborne reported the following result of the ballot for members of the Executive Board delegates voting, 45:

Mr. Ober		33 votes
Mr. Randall		33 "
Mrs. True		32 "
Mr. Lunt		32 "
Mr. Wilhelm		29 "
Dr. Bagdadi		24 "
Mr. Remey		21 "
Mrs. Maxwell		18 "
Dr. D'Evelyn		18 "

The Chairman announced the election of Mr. Ober, Mr. Randall, Mrs. True, Mr. Lunt, Mr. Wilhelm, and Dr. Bagdadi.

On motion duly made and seconded, it was unanimously voted to elect Mr. Remey, Mrs. Maxwell, and Dr. D'Evelyn members of the Executive Board.

On motion duly made and seconded, it was voted to instruct the Secretary to cast one ballot for Mr. Remey, Mrs. Maxwell and Dr. D'Evelyn.

The Secretary cast the ballot as instructed, after which the Chairman declared the nine persons named, the members of the Executive Board.

On motion duly made and seconded,

it was voted that the Committee in reference to the fourteen points, be made up of nine members.

On motion duly made and seconded, it was voted to reconsider the previous vote and to increase the number, making the committee to consist of nineteen members.

On motion duly made and seconded, it was voted to authorize the Chairman to appoint a committee of three to nominate the nineteen members of the committee.

The Chairman appointed Mr. Vail, Mrs. Maxwell and Mr. W. H. Randall.

On motion duly made and seconded, it was voted to adopt the following resolution:

RESOLVED, that the members and delegates of the Bahai Congress and Convention extend their thanks and appreciation to the management of the Hotel McAlpin for the hospitality and the many kindnesses that have been extended to all in attendance at the Convention and that the Secretary be authorized to communicate this expression to the manager.

On motion duly made and seconded, it was voted that when we do vote to adjourn, the Convention adjourn to meet in Chicago, Ill., May 23, 1919, at 10 o'clock A. M., at 5338 Kenmore Ave., the home of Mrs. True.

On motion duly made and seconded, it was voted that the Committee of Nineteen be made up of the nine members of the Executive Board and ten others, and that the nominating committee be so instructed.

On motion duly made and seconded, it was voted to authorize the Chairman to appoint a Publications Committee for the coming year.

Mr. Vail for the Nominating Committee reported the following names as members of the Committee of Nineteen:

Mrs. Corinne True,
Mrs. Ella G. Cooper,
Wm. H. Randall,
Alfred E. Lunt,
Dr. Zia M. Bagdadi,
Mrs. May Maxwell,
Joseph Hannen
Mrs. Agnes Parsons,
Hooper Harris,
Harlan Foster Ober,
Roy C. Wilhelm,
Chas. Mason Remey,
Dr. Frederick W. D'Evelyn,
Louis Gregory,
Albert R. Vail,
Mrs. Mabel S. Rice-Wray
Mirza Ahmad Sohrab
Mrs. Mary Hanford Ford

The Chairman announced this Committee is authorized to carry into effect the advices of Abdul-Baha on the fourteen points.

On motion duly made and seconded, it was voted to accept the report of the Nominating Committee as the action of the Convention.

On motion duly made and seconded, it was voted to adjourn.

(Signed) HARLAN FOSTER OBER.
Secretary of the Convention.

ADJOURNED MEETING, MAY 23, 1919, 10 A. M.

Held at the home of Mrs. Corinne True, 5338 Kenmore Ave., Chicago

After listening to the record of Abdul-Baha's voice, Mirza Ahmad chanted the prayer revealed for the Central States.

On motion duly made and seconded, Harlan Foster Ober was elected Chairman of the meeting.

On motion duly made and seconded, Miss K. H. MacCutcheon was elected Secretary of the meeting.

On motion duly made and seconded, it was voted to authorize the Chairman to appoint a Committee on Credentials.

The Chairman appointed Mrs. Mabel S. Rice-Wray and Dr. Pauline Barton-Peeke as a Credentials Committee.

The Credentials Committee reported the following Assemblies by proxies:

Mrs. True authorized to act for—
Asbury Park, N. J.
Baltimore, Md.
Springfield, Mass.
Atlantic City, N. J
Johnstown, N. Y.
Sandusky, Ohio
Racine, Wis.
Washington, D. C.
Ithaca, N. Y.
Trenton, N. J.
Detroit, Mich.
Glenolden, Pa.
Benton Siding, B. C.
Kenosha, Wis.
Bakersfield, Calif.
Berkeley, Calif.
Geyserville, Calif.
San Francisco, Calif.

Dr. Bagdadi authorized to act for—
Newark, N. J.
Yonkers, N. Y.
Nutley, N. J.
Augusta, S. C.
Montclair, N. J.
San Diego, Calif.
Peoria, Ill.
Pittsburg, Pa.
Philadelphia, Pa.
Boston, Mass.
Grand Haven, Mich.
Spokane, Wash.
Honolulu, H. I.
Santa Barbara, Calif.
Duluth, Minn.

Mary Lesch authorized to act for—
Minneapolis, Minn.
New York City (1)
Brooklyn, N. Y.
Urbana, Ill.
Riverton, N. J.
Montreal, Can.
Worcester, Mass.
Jersey City, N. J.
Beverly, Mass.
Salem, Mass.
Los Angeles, Calif.

Mr. Ober authorized to act for—
Portland, Ore. and Cambridge, Mass.

Albert R. Windust for Fruitport and Muskegon, Mich.

Miss Lafferty, St. Louis.

Dr. Pauline Barton-Peeke, Cleveland, Ohio.

Dr. Bagdadi and Mrs. True, Chicago.

Total of 50 Assemblies represented by delegates or by proxies.

On motion duly made and seconded, it was voted that the report of the Credentials Committee be accepted.

On motion duly made and seconded, the following resolution was unanimously adopted:

RESOLVED, That we, the delegates, representing either in person or by proxy the Bahai Assemblies of the United States and Canada, assembled in Chicago, Illinois, in an adjourned meeting of the Eleventh Annual Convention of the Bahai Temple Unity, do hereby ratify all actions and all votes taken in the previous sessions of this Convention held in New York City, from April 28th to May 1st, 1919, inclusive.

On motion duly made and seconded, it was voted to adjourn.

The session closed with a chant by Zeenat Khanum.

(Signed) KOKAB H. MACCUTCHEON.
Secretary.

Spiritual Communication

A TALK WITH ABDUL-BAHA BY MRS. STANNARD

Notes sent by Mrs. J. Stannard to Mrs. Louise R. Waite

I ASKED Abdul-Baha concerning the state of all those young men souls who have fallen so suddenly and tragically during our world war. Could they affect our present living conditions in any way?

His reply ran as follows: "God treats these people with His mercy, not with His justice, since God is against war. But as many did not will the war, but were obliged to go to the battle field by force of circumstances, therefore God has mercy for they suffered much and they lost their lives. These deserve the forgiveness of God. As they suffered in the world and were afflicted by great calamities and their blood was shed and in reality they were treated unjustly and thus died unwillingly, therefore God will have mercy and forgive their shortcomings and will reward them. He will compensate them for loss. Is it just to be so afflicted and killed and suffer and have no reward? This is contrary to the Kingdom of God. We supplicate God that these murdered ones will become and stay alive in His Kingdom and be submerged in the sea of His mercy and be happy."

I then asked whether such a great collective soul consciousness could in any way affect the world of men. Could any get into communication?

To the first part of the question he answered: "'No. They have no power to influence the world of men and only those who in life had been among the spiritually regenerated ones, those who had been re-born or baptized of the Holy Spirit, only such souls could consciously communicate or have knowledge of things in this world."

When I asked about the station of the very wicked, he said:

"They are in a state of dark consciousness, deprived of the mercy of God, but were not annihilated."

From Shoghi's Diary, on the same subject, we may read as follows:

"June 6th. Yesterday afternoon, at 3 P. M., two enlightened officers, one British and the other Irish, Col. Cash and Major Fitzgerald, called on the Master. They were hurrying back on their way to Egypt and were leaving by the evening train for Kantarah. They managed to spare two hours in order to secure an interview with Abdul-Baha, and among the questions was the following:

"Is it at all possible for those who have sacrificed their lives so freely on the battle field to communicate with their relatives and kindred from the world beyond?"

The epitome of Abdul-Baha's reply was as follows:

This spiritual communication and mutual exchange of thoughts is conditioned upon certain facts that prepare the person in this world to communicate with the spirit of his departed ones. A clear mind, a pure heart and a concentrated attention are the requisites for that spiritual inter-communication. Like unto a mirror, man's heart and mind must be purified, clarified and polished. Any dust or rust that may be on it such as attachment to this nether world, the turning of man's face away from God, sin or lust, animosity and rancour—all these must be removed that the rays of the Sun of Truth may shine upon it in full splendor and may be reflected therefrom with full effulgence. If such state or condition is attained, communication with the world above will be made possible. Purity of purpose and concentration with prayer are the essential requisites.

STAR OF THE WEST

PUBLISHED NINETEEN TIMES A YEAR

In the Interest of the BAHAI MOVEMENT

By the BAHAI NEWS SERVICE, 515 South Dearborn Street, Chicago, Ill., U. S. A.

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WORDS OF ABDUL-BAHA

"Great importance must be given to the development of the STAR OF THE WEST. The circle of its discussion must be widened; in its columns must be published the essential problems pertaining to the Bahai life in all its phases. Its contents must be so universal that even the strangers may subscribe to it. Articles must be published, dealing with the universal principles of the Cause, the writers proving that this Cause takes a vital interest in all the social and religious movements of the age and is conducive to the progress of the world and its inhabitants. In short, the STAR OF THE WEST must promote the aspirations and the ideals that will gather little by little around these general Tablets, bringing into the light of day all the historical, religious and racial knowledge which will be of the utmost value to the Bahai teachers all over the world."

From *Unveiling of the Divine Plan.*

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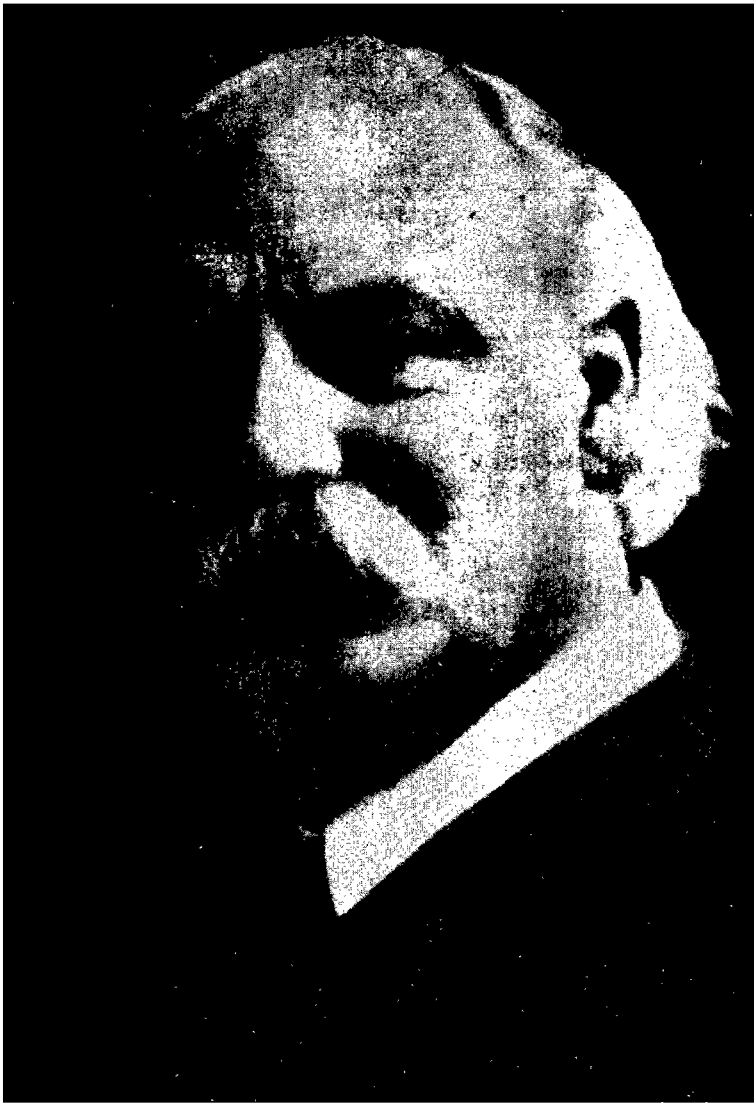
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IMPORTANT — See Announcement on Last Page



Thornton Chase ثابتن

(See Tablet on following page.)

STAR OF THE WEST

"We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease and differences of race be annulled. So it shall be; these fruitless strifes; these ruinous wars shall pass away, and the 'Most Great Peace' shall come."—BAHA'O'LLAH.

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The grave of Thornton Chase, Inglewood Cemetery, Los Angeles, California

Recent Tablets from Abdul-Baha to American Bahais

MR. AND MRS. BECKETT

To their honors, Mr. and Mrs. Beckett, Glendale, California—Upon them be BAHA'O'LLAH El-Abha!

He Is God!

O ye two faithful and assured souls!

The letter was received. Praise be to God, it imparted good tidings. California is ready for the promulgation of the teachings of God. My hope is that ye may strive with heart and soul that the sweet scent may perfume the nostrils.

Miss Anna Greig, Mrs. Alice Blackman, Mrs. Katherine Tizzard and Dr. Ruth Newland were blessed souls and, praise be to God, they passed away firm and steadfast. They flew away from a narrow and gloomy world to a spacious and illumined realm. They have been freed from every pain and affliction and have attained unto everlasting joy and gladness.

Convey on my behalf to Mrs. Chase respectful greeting and say: "Mr. Chase is in the horizon of Truth a twinkling star, but at present it is still behind the clouds; soon shall these be dissipated and the radiance of that star shall illumine the state of California. Appreciate thou this bounty that thou hast been his wife and companion in life." In short, every year on the anniversary of the ascension* of that blessed soul the friends must visit his tomb on behalf of Abdul-Baha and in the utmost lowliness and humility should with all respect lay on his grave wreaths of flowers and spend all the day in quiet prayer, while turning the face toward the Kingdom of Signs and mentioning and praising the attributes of that illustrious person.

Those souls who during the war have served the poor and have been in the

*September 30, 1912.

Red Cross Mission work, their services are accepted at the Kingdom of God and are the cause of their everlasting life. Convey to them this glad-tidings.

Upon ye be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Bahjeh, Acca, Palestine, July 23rd, 1919.)

MRS. RASMUSSEN

Through the maid-servant of God, Mrs. Ella G. Cooper—Upon thee be BAHA'O'LLAH-El-Abha!—To the maid-servant of God, Mrs. Rasmussen—Upon her be BAHA'O'LLAH-El-Abha!

He Is God!

O thou beloved maid-servant of God!

Although the loss of a son is indeed heart-breaking and beyond the limits of human edurance, yet the heedful and observing person is assured that the son has not been lost but, instead, has stepped from this world into another, and he will find him in the Divine Realm. That meeting shall be eternal, whereas in this world separation is inevitable, and this in its turn entails its consuming fire.

Praise be unto God, thou hast faith, are turning thy face toward the everlasting Kingdom and believing in the existence of a heavenly world. Therefore, be thou not disconsolate, do not languish, do not sigh, and refrain from wailing and bemoaning; for agitation and moaning deeply affect his soul in the divine realm. That beloved child addresses thee from the hidden world, thus: "O thou kind mother! Thank divine Providence that I have been freed from the narrow and gloomy cage and, like unto the birds of the meadows, have soared to the divine world:—a world spacious, illumined, and ever gay and jubilant. Therefore, lament not, O mother, and be not grieved; I am not of the lost ones and have not been exterminated and destroyed. I have shaken off the mortal form and have raised the banner in this spiritual world. Following this separation is everlasting association. Thou shalt find me in the heaven of the Lord, immersed in an ocean of light."

Upon thee be BAHA'O'LLAH El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Haifa, Palestine, January 8, 1919.)

MR. AND MRS. RICHTER

To Mr. and Mrs. Charles Richter, Grand Haven, Michigan—Upon them be BAHA'O'LLAH El-Abha!

He Is God!

O ye two patient souls!

Your letter was received. From the death of that beloved youth and due to his separation from you, the utmost sorrow and grief have been occasioned; for he flew away in the flower of his age and the bloom of his youth to the heavenly nest. But as he has been freed from this sorrow-stricken shelter and has turned his face toward the everlasting nest of the Kingdom and has been delivered from a dark and narrow world and has hastened to the sanctified realm of light therein lies the consolation of our hearts.

The inscrutable divine wisdom underlies such heart-rending occurrences. It is as if a kind gardener transfers a fresh and tender shrub from a narrow place to a vast region. This transference is not the cause of the withering, the waning or the destruction of that shrub; nay rather, it makes it grow and thrive, acquire freshness and delicacy and attain verdure and fruition. This hidden secret is well-known to the gardener while those souls who are unaware of this bounty suppose that the gardener in his anger and wrath has uprooted the shrub. But to those who are aware, this concealed fact is manifest and this predestined decree is considered a favor.

Do not feel grieved and disconsolate, therefore, because of the ascension of that bird of faithfulness; nay, under all circumstances, pray and beg for that youth forgiveness and elevation of station.

I hope that you will attain to the utmost patience, composure and resignation, and I supplicate and entreat at the Threshold of Oneness and beg pardon and forgiveness. My hope from the infinite bounties of God is that He may shelter and cause this dove of the garden of faith to abide on the branch of the Supreme Concourse, that it may sing in the best of melodies the praises and the excellencies of the Lord of names and attributes.

Upon ye be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, house of Abdul-Baha, Haifa Palestine, April 11, 1919.)

EDNA BELLORA BELMONT

Through the maid-servant of God, Mrs. Parsons, Washington, D. C.—Upon her be BAHA'O'LLAH El-Abha!—to the maid-servant of God, Edna Bellora (Belmont)—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art tested with calamities and ordeals!

Verily, I became exceedingly saddened for thy sadness, because of the affliction with a calamity which thou art unable to bear. This is the condition of the world. Therefore, be thou not distressed, neither be in despair of the mercy of God, because in this suffering there is a great wisdom concealed from thee. Thou shalt learn of this wisdom when thou wilt look at their faces (the departed children) in the everlasting Kingdom. Then rest thou assured that, verily, thou hast not lost them and their death was only the departure from the restrictions of the nether world to the Supreme Heights. Thou shalt see their faces in the sublime heavens, for the Merciful Gardener, if He loves a young tree, takes it out from among the others and carries it from the restrictions of narrowness to a large farm and a beautiful, flourishing garden, in order that the young tree may develop, its branches grow high, its flowers open, its fruits appear and its shadow expand. But the rest of the trees do not know this, because this is a hidden mystery which becomes unfolded to us in the eternal Kingdom.

O thou maid-servant of God! Grieve not and do not lament, consolation will come to thee from God. Have thou serene patience for therein is an abundant recompense. Think not that the girls have waded in the waters of death, nay, rather, they have flown from the mortal world to the realm immortal. Thou shalt behold their faces in the Supreme Aviary.

In regard to thy particular question: Whereas, the revered Mrs. Parsons desires that thou remainest with her as her companion, therefore, this is easier for thee than to be a nurse enduring great hardships. Nevertheless, the good is in that which thou choosest for thyself; should the revered lady come to these regions thou mayest accompany her on the journey, so that thou mayest be honored by visiting the blessed and white spot and we see thee patient in calamity and thankful in difficulties and sufferings. It behooveth one like unto thee to thank thy Lord while thou art submerged in the seas of anguish. This is the quality of every maid-servant who is meek and humble before God, and is desirous of the eternal life in the Kingdom of God.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Dr. Zia M. Bagdadi, Chicago, Ill., July 11th, 1919. Revealed May 21st, 1919.)

MR. AND MRS. GIFT

To their honor, Mr. and Mrs. Gift, Peoria, Illinois—Upon them be BAHA'O'LLAH El-Abha!

He Is God!

O ye two guiding souls!

Your letter was received. It was indicative of your being devoted in the path of the Kingdom and of your detachment and self-effacement. Ye have no wish save the good pleasure of God, and entertain no hope except in divine Providence. Ye strive for the guidance of souls and become the cause of the illumination of hearts. This is a supreme bounty. Arise in gratitude to it for its consequences and advantages are innumerable. From among these is the establishment of one's remembrance and the attainment unto supreme bounty in the Abha Kingdom.

Convey on my behalf to the souls that have been attracted by the divine teachings, Mrs. ———Miss ——— Mr. —— and Mrs. ———, greeting, love and kindness.

Extend my greeting to Mrs. ——— and say: "Be not grieved, be not disconsolate, be not depressed and do not lament, for this world is a mortal abode and we shall all be transferred from this world to another. Thy dear daughter is accepted at the Threshold of the Almighty, is immersed in the ocean of pardon and forgiveness and is drowned in a sea of light in the world of mysteries."

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Rabbani, Acca, Palestine, July 26th, 1919.)

FLORA CLARK

To the maid-servant of God, Flora Clark, care of the maid-servant of God, Mrs. True—Upon her be BAHA-'O'LLAH El-Abha!

He Is God!

O thou dear maid-servant of God!

Thy letter was received. From its contents prayer and supplication to the Kingdom of God were noted. No matter how strenuously man may strive in this world, ultimately no result will be attained. Naked has he stepped into this world and naked shall he get out of it—except if he turns unto God, supplicates to His Kingdom, strives in His path, serves the Almighty and acquires a pure heart, a seeing eye, a responsive ear and a spirit that is gladdened by the glad-tidings of God. This has a result and gives forth good fruit.

Otherwise man shall not gather any advantage from life.

Praise thou God, that thou hast been confirmed by such a bounty and hast attained unto heavenly illumination.

Upon thee be Baha-El-Abha!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Shoghi Effendi, Haifa, Palestine, October 13th, 1919.)

Obituary

MRS. ANNA EULER

On November 11, 1918, dear devoted Mrs. Anna Euler of Muskegon, Mich., passed away to a higher and happier life after a few days illness of influenza. She was a very faithful and humble servant to the Center of the Covenant, Abdul-Baha, and was always attracting souls to the Kingdom of Abha by her good deeds and by living the life as best as she could. Her loss is keenly felt by the Muskegon friends and by her family. *Iva Smack.*

CAROLINE KRUGER

Caroline Kruger of Trenton, N. J., passed from this dark world to the world of light, December 6, 1918, at

the age of 71. She accepted this blessed Message without a doubt in 1913, and since that time she has nourished her soul by the prayers from the *Hidden Words*. During the last days of her illness she asked that the prayers be read to her, as she was too weak to read.

She firmly believed that Abdul-Baha was her Lord; his name was the healing of her soul and the Mashrekol-Azkar was the Door of Hope. Three days before she passed on she asked that a contribution be sent to the Temple in her name, as the time was getting very short and she wanted it to get there before she passed out. On the morning of the third day she was very happy, saying, "I guess they have the money now." She relaxed and rested and that night the spirit left her body. The family held the Bahai burial service on Sunday evening, December 8 and the next day she was laid away. Mrs. Kruger was the mother of Mrs. J. N. Ayers, of Trenton, N. J. *J. Newell Ayres.*

MRS. A. M. BRYANT

The passing of the maid-servant of God, Mrs. A. M. Bryant, removed one of the early servants of the Cause in America from faithful service on this mortal plane to the Paradise of El-Abha. On April 18, 1919, at midnight, at her home in Denver, Colorado, she was released from physical distress and weakness of several months duration, and we who had received spiritual instruction from her rejoiced at her precious freedom even while the pang of separation caused the tears to flow.

Mrs. Bryant received the Message in 1900 from that brave herald of the Cause, Thornton Chase, and later received instruction from Mirza Abul Fazl and other Persian teachers sent to this country by Abdul-Baha. From that time, with an attracted heart, she ever served the Covenant. Mrs. Bryant received ten Tablets from Abdul-Baha, one received in 1903 making it incumbent upon her to establish a spiritual assembly in Denver, which she did, and afterward constantly served in this city as long as health permitted.

Her son, Mr. Leo C. Bryant, of Washington, D. C., who had been with his mother for several weeks prior to her passing, requested the friends to conduct a purely Bahai service, and a brief and impressive service was read by the friends.

The Center of the Covenant placed upon her head a glorious crown in the following short Tablet received by her in 1901:

To the maid-servant of God Mrs. A. M. Bryant—Upon her be BAHA'O'LLAH El-Abha!

He Is God!

O thou who art attracted by the fragrance of God!

Beloved art thou, for thou hast lighted the lamp of the love of God in the glass of America, called out in His Name among the people, and guided them to the Kingdom of El-Abha.

O maid-servant of God! Fly away with joy, for God hath strengthened thee in this great gift, which is a glorious crown, the gems of which are scintillating with the light of guidance. Blessed is thy head, for it is decorated with this crown. Verily, this is better for thee than the dominion of the world.

Upon thee be greeting and praise!

(Signed) ABDUL-BAHA ABBAS.

(Translated at Chicago, by Mirza Ali Kuli Kahn, Dec. 24, 1901.)

Denver Bahai Assembly.

THAD BUTLER

During the past year, Thad Butler, aged fifteen, was accidentaly killed at Huntington, Ind. He was the son of Mr. and Mrs. Charles A. Butler and the grandson of Col. Fiske, one of the oldest Bahais in America. When Abdul-Baha was in Chicago, Mrs. Butler, with great difficulty, took all of the children to see him. *Gertrude Harris.*

(Continued on page 345)

STAR OF THE WEST

TABLET FROM ABDUL-BAHA

O thou STAR OF THE WEST!

Be thou happy! Be thou happy! Shouldst thou continue to remain firm and eternal, ere long thou shalt become the Star of the East and shalt spread in every country and clime. Thou art the first paper of the Bahais which is organized in the country of America. Although for the present thy subscribers are limited, thy form is small and thy voice weak, yet shouldst thou stand unshakable, become the object of the attention of the friends and the center of the generosity of the leaders of the faith who are firm in the Covenant, in the future thy subscribers will become hosts after hosts like unto the waves of the sea; thy volume will increase, thy arena will become vast and spacious and thy voice and fame will be raised and become world-wide—and at last thou shalt become the first paper of the world of humanity. Yet all these depend upon *firmness firmness, firmness!*

(Signed) ABDUL-BAHA ABBAS.

TABLET FROM ABDUL-BAHA

O ye apostles of BAHA'O'LLAH—May my life be a ransom to you!

. . . . Similarly, the Magazine, the STAR OF THE WEST, must be edited in the utmost regularity, but its contents must be the promulgator of the Cause of God—so that both in the East and the West they may become informed of the most important events.

(Signed) ABDUL-BAHA ABBAS.

Editorial Staff: ALBERT R. WINDUST—GERTRUDE BUIKEMA—DR. ZIA M. BAGDADI
Honorary Member: MIRZA AHMAD SOHRAB

Vol. 10 Ola 1, 75 (March 2, 1920) No. 19

Cablegram from Abdul-Baha

WILHELMITE, NEW YORK HAIFA.

HOW ARE FRIENDS? CONVEY MY GREETINGS

(Received February 27, 1920) ABBAS.

Editorial—Psychic Forces

I have met so many people who are interested in the psychic and have been taught, along with the Revelation, that Abdul-Baha sanctioned it, that I have kept a copy of his words which are in direct opposition to the whole thing. I really felt inspired to write you and ask for this privilege. The STAR OF THE WEST has such a wide circulation that I am sure it would be of inestimable value. I am a believer in spirituality and believe that many things will be shown us as we grow along those lines, but I am not a sympathizer with those who are trying to look beyond. If God had intended that, we should not be shut away from it, as no one is able to tell one thing that has any significance or value relative to the other side of the veil.

The following is a copy of a Tablet written by Abdul-Baha on "Psychic Forces":

"To tamper with the psychic forces while in this world interferes with the condition of the soul in the world to come. These forces are real, but are not be active upon this plane."

"The child in the womb has its eyes, ears, hands, feet, etc., but these powers are not in activity. The whole purpose of the womb life is the coming forth into this world. So the whole purpose of this matrix world life is the coming forth into the world of Reality, where all these forces will be active. They belong to that world."

I don't think anything could be clearer than that. I trust this will meet with your approval. I should love to know that those words were being driven home into the hearts of the people who are in doubt as to their attitude toward this Movement.

Anna Mason Hoar.

Obituary

(Continued from page 343)

JOSEPH H. HANNEN

A great calamity has befallen the Washington (D. C.) friends, or to better express it has befallen the Cause in general, through the sudden departure from this world of our good spiritual brother, Joseph Hannen, on January 27th, 1920. We are quite heart-broken over our loss, and we are so shocked and



stunned over the abruptness of it all that we scarcely realize that he is no longer with us in this material realm.

In crossing a street he was struck by an auto car which knocked him down and passed over his body. He was hurried in an ambulance to a hospital and later taken to his home. The best possible medical advice was obtained and the friends supplicated and prayed unceasingly upon his behalf. He seemed quite unconcerned over his condition, and those who conversed with him could not discern that he realized he was dying. A few minutes after 9 o'clock in the morning of the fifth day after the accident his spirit took flight from this phenomenal world and ascended to the realm of the eternal reality beyond.

Upon the third day after Brother Joseph's departure the friends gathered at the Hannen home for the reading of the burial service. Both colored and white were there. They brought flowers until not only was the bier hidden from view by these floral offerings, but the chimney piece and various articles of furniture in the room were likewise smothered with blossoms, while the entire house was filled with fragrance thereof. The ceremony was quite simple. It consisted of the reading of a commune followed by the Bahai burial service with its choral responsive prayers and was concluded by the reading of several selections from the Words of BAHA'O'LLAH and Abdul-Baha upon this subject of the immortality of the soul and of its continuance and perpetuity in the worlds beyond.

At the conclusion of the reading seven of the men Bahais bore the body from the house. The interment was in the family burial plot in Prospect Hill Cemetery within the city, not very far distant from the Hannen home. Mrs. Knobloch's mortal remains also rest in this plot. At the grave nine utterances from the *Hidden Words* from the Arabic were read, the friends then chanted in the Persian language in chorus three times the prayer, "The Remover of Difficulties" and a short commune was read, after which the family cast sprays of roses into the open grave and we all returned to our respective homes saddened by this distressing tragedy.

It was during the time of Mirza Abul Fazl's Bahai ministrations in Washington that Mr. and Mrs. Hannen and the Knobloch family (Mrs. Hannen's mother and sisters) came into the knowledge of the Covenant. Since then up until the very moment when Brother

Joseph was stricken he was ever active and serving in the Cause. The last material service which he did for the friends was to go to the postoffice to get the mail to be forwarded to our traveling Bahai teachers, Messrs. Gregory, Roy Williams and Mirza Ahmad Sohrab. After the fatal accident the family gave me the letters which he had had upon his person to be forwarded to these friends. Upon examining the envelopes I found them to be stained and bespattered with Brother Joseph's blood, which was a symbolic testimony of his last service to the friends.

During these years of Mr. Hannen's labors he carried many burdens of service to the Cause. He was the standby in the Washington assembly—the one upon whom every one depended. He was always in the meetings and gatherings of the friends, and when anyone wanted anything done quickly and without delay he was the one to whom they turned, knowing that on him they could depend with certainty. Moreover, Brother Joseph was always cheerful and happy in his service, and his firmness in the Covenant was a fortress and protection to all who knew him. He made great sacrifices in the path of Abdul-Baha, the fruits of which many of the friends have already witnessed, while those who knew him are convinced that in time the far-reaching effects of his Bahai work will become more generally and widely recognized and acknowledged than it is at present.

Joseph Hannen served alike the white and the colored friends. At the request of his family both colored and white united in carrying his remains to the grave. He was ever striving to create unity and good fellowship between the two races.

The friends in all parts of America have telegraphed and written beautiful messages of sympathy and love to the Hannen family. While Mr. Hannen's mother, wife, sons and other relatives are suffering most intensely because of this separation, they are, however, completely resigned to the Will of God and are happy and tranquil in their souls because of God's bounty bestowed upon them and upon their departed loved one in his accepted services to the Center of the Covenant of God.

Charles Mason Remey.

MRS. ELIZABETH DIGGETT

Mother was born and reared in South Carolina. She received the message in August, 1904, and ever since that time had been a devoted believer and worker



in the Cause. She taught from Coast to Coast and from the Gulf to the Great Lakes. She was especially gifted in attracting new believers. Mother personally served Abdul-Baha at the table during his sojourn in Chicago. He rewarded her with several roses. She died May 7th, 1919, saying the Greatest Name, age 51 years. She was buried in Oakwoods Cemetery, Chicago.

I have brought her Bahai books and literature in anticipation of opening a memorial room to her in Atlanta, (Georgia). We are looking for the proper location now.

Madie Minge.

WILLIAM LUDWIG

William Ludwig died at Chicago, in August, 1919. The family requested Bahai services.

FRANCIS C. NEWTON

On May 29th, 1919, at Brooklyn, N. Y., Francis C. Newton passed on at the age of 34 years. He met Abdul-Baha in 1912. His last words were, "Ya-Baha-el-Abha!"

CHARLES F. HANEY

On the morning of July 22nd, 1919, with spiritual armor burnished and bright, there soared from the prison of this earthly world—this world which is "the shadow of a shade"—into the realm of light and spiritual victory, a loyal servant of the holy threshold and of the Center of the Covenant, our dear brother Charles F. Haney.

For many years his bodily existence had been one of unending martyrdom, but this offering in an ever unfolding flame of evanescence was laid in love and service at the feet of his Beloved. Out of this school of wonderful preparation came the crown of triumph begemmed with "death in God." Thus, unencumbered, his conquering spirit has been promoted to a larger arena of service in that bright home and its atmosphere of the fire of the love of God, which now he comprehends to a degree impossible for those yet limited to this finite world to comprehend and remain longer here, however glorifying are our many spiritual experiences in partaking of this table from which we derive our heavenly sustenance for each day.

If I might be permitted to add a brief personal word, I would love to refer to the last three, of many beautiful, contacts throughout the years with our brother when, in 1917, I unexpectedly met him in Los Angeles, Calif., Portland, Ore., and Salt Lake City during a business trip which he was making through the far western states. In the last mentioned city, where his engagements detained him for a week after my arrival, we found ourselves located at the same hotel and in the wonderful occasional spiritual hours which we enjoyed together, reading and communing upon the holy utterances of God, there was unveiled in this dear brother a spirit so rarely matured, so replete with realization of the heights of consecration, of the deeds which alone count, so clear a vision of divine happiness and great peace under constant physical pain, that the actual remembrance of those hours is like that of a full-blown rose of the Abha Kingdom!



The key to all of this summit of attainment was steadfastness in the Covenant and Testament of God, which the beloved of our hearts has defined as "love and obedience to the commands of Abdul-Baha."

The extent of his devoted services to the Cause, and especially to that divine edifice, the Mashrekol-Azkar, are only known to God. But his place is empty!

A close spiritual tie, covering a number of years, between this spiritual brother, his blessed wife and myself, has vouchsafed to me the privilege of expressing this imperfect tribute. Well may we smile with that dear wife and

child, knowing how well he had recognized "the caress of favor in the dart of tests." Concerning him, among other precious words, Abdul-Baha said, that "he was one of those nearest to God, not one of those far from Him."

In the holy name of BAHA'O'LLAH and His glorious Center,

Isabella D. Brittingham.

Tablet from Abdul-Baha to Charles F. Haney, May, 1911:

Thou art not and shalt never be forgotten. Be thou strong and firm. Be thou resolute and steadfast. When the tree is firmly rooted, it will bear fruit. Therefore, it is not permitted to be agitated by any test. Be thou not disheartened. Be thou not discouraged. The trials of God are many, but if man remains firm and steadfast, test itself is a stepping stone for the progress of humanity.

I hope that thou mayest show such firmness in the Cause of the Kingdom that all may remain astonished.

ABDUL-BAHA ABBAS.

(Translated by Mirza Ahmad Sohrab.)

MRS. SOPHIE SCHEFFLER

On July 29, 1919, one of the pioneers of the Bahai Cause in America, who was much loved by believers in all parts of the country, was called to the Kingdom. The passing of Mrs. Sophie Scheffler of Chicago, the mother of Mrs. Loeding and Carl Scheffler has filled all hearts with grief. The vacancy she leaves in the assembly will be felt by those who are ill and in need, as she found opportunity for service even in her advanced years through visiting the sick and needy. She was born in Germany in 1843 and came to this country at the age of 13. She became a believer more than twenty-one years ago and has been constant in her devotion to Abdul-Baha. Her spare moments were spent in reading and studying the Holy Utterances and translating them into the German language. To give the Message was her greatest joy, and the end of a life that saw many hardships, struggles and deprivations was blessed at its close with the greatest bounty, the knowledge of the Blessed Perfection and devotion to the Glorious Cause.

MRS. SHERMAN

Mrs. Sarah A. Sherman of Menasha, Wis., passed away August 20, 1919.

THOMAS MACMECHAN

Thomas MacMechan, a devoted Bahai and beloved follower of the Center of



the Covenant, was summoned to the Kingdom of eternal service November 7th, 1919. He was born April 6th, 1862, in Dumfrieshire, Scotland, and had lived thirty-six years in the United States. For twenty years previous to his acceptance of the Bahai message of glad tidings, he was a Christadelphian. The pure heart of this beloved brother reflected the Abha glory and his face shone with winsome and unmistakable light of the holy spirit of sanctity. Throughout his Bahai life he manifested invincible steadfastness in the Cause of God, spoke the heavenly message to many souls, and ascended to the Supreme Concourse in the ineffable beauty of the glory of God. The theme of his

words and teachings often set forth the divine responsibility and priceless privilege of living in this day of days and ultimate cycle to which prophets, seers and saints have looked forward in prayer and vision. He spoke continually and with confident certainty of the life beyond, manifested the reality of love for all mankind, and after a long illness joyfully ascended to the station prepared for those who serve the Cause of the most high God in words and works.

Often he told of Abdul-Baha's love for him—how in June, 1912, during the stay of the Center of the Covenant in New York, that wonderful being took him in his arms, saying: "You are my friend! You are my friend! You are my friend and will ever be my friend!"

Over his devoted head we read the verses of joy and exaltation, "Blessed are they who die in the Lord!" "Blessed are those who understand!" "Peace be upon those who follow guidance."

Howard MacNutt.

MRS. IDA BRUSH AND MRS. FRANCES ROE

Word of the passing away of two maid-servants well-known to the early Bahais of Chicago has been received. Mrs. Ida Brush died November 22, 1919, at Sturgeon Bay, Wis., and Mrs. Francis M. Roe died November 23rd, at Chicago.

MRS. BOETTLE

A very dear Bahai sister, Mrs. Fanny Boettle of Philadelphia, ascended to her heavenly home in February of this year. Mother was her last visitor and her last words to mother were "Allaho'Abha."

Jessie Revell.

SANFORD KINNEY

While I was in Boston a great sorrow befell the friends of that entire assembly in the departure from this mortal world of Sanford Kinney. The Kinneys are most dearly beloved by all of the Bahais. Their firmness in the Covenant and their assurance in the Kingdom is so strong and fragrant as to bring joy and happiness to many souls. In whatsoever condition they may be or wherever they dwell their home is always a center where the breezes of the Covenant of God blow and where the Message of the Kingdom is voiced.

When I first knew this family they were living in affluence in New York City. Their door was always open and every one was received and large meetings were held for the glory of El-Baha. Then trials and tribulations visited them and they moved to New England and while there various other tests and trials came to them. At one time they were very poor and lived in a very small cabin at Green Acre. Nevertheless, under these conditions the same spiritual fragrance surrounded them. Their hospitality was the same and their home was a center of spiritual activities—thus the people all love them very much.

On my arrival in Boston I learned that "Sandy" was very ill, so I went to their home in the suburbs of the city. There I found a number of the friends gathered in service and in prayer. So strong was the union between these friends that everyone felt as if it were his own blood brother who was ill. Doctors and nurses were in attendance and every physical help was at hand, while the friends offered their prayers in behalf of the sick one. The family was in the greatest state of resignation and not once did the sick boy desire for anything save that the will of God should be accomplished. Thus several days and nights passed.

The night that Sandy passed out of this realm several of us, including Mr. and Mrs. Ober and two nurses, remained almost the entire night at his bedside in prayer. It was a spiritual experience that moved me very deeply, for above and beyond all the physical dis-

tress and pain of the illness, there was a spirit of acquiescence and sacrifice of personal desire which made a deep impression upon one's soul.

Upon the third day after the departure, almost the entire assembly from Boston, with representatives from New York, gathered at the Kinney home at Wollaston, Massachusetts. Prayers and Tablets were read and the holy Words chanted. During the ceremony a short bit of candle burned in the room. This had been brought many years before from the Holy Tomb of BAHA'O'LLAH. It had illuminated the room nineteen years before at the time of Sandy's birth. There was just enough wax left to burn during the ceremony. At the close of the prayers, when the burial ring had been placed upon the boy's finger, the candle burned up high, then flickered and went out.

The interment was in the village cemetery at Quincy, a short distance from the Kinney home. There, more Tablets and Holy Words were read and, as the body was lowered into the ground, the friends chanted in the Persian tongue the prayer for the "removal of difficulties." Many flowers were cast into the grave by loving hands and, when the earth had been filled in, there was yet a quantity of flowers sufficient to entirely cover the mound. It was a perfect morning—not a cloud in the sky. All of the hearts were pained and distressed from the human standpoint, yet all realized that a spirtual benediction was present as each wended his way to his respective home.

Charles Mason Remey.

Extract from recent Tablet from Abdul-Baha to Charles Mason Remey:

"I have been greatly affected by the death of Mr. Sandy Kinney. What a lovely child he was. On my behalf tell Mr. and Mrs. Kinney: 'Do not grieve and do not lament. That tender and lovely shrub has been transferred from this world to the rose garden of the Kingdom, and that longing dove has flown to the divine nest. That candle has been extinguished in this nether world that it may be rekindled in the Supreme Concourse. Ye shall assuredly meet him face to face in the world of mysteries at the Assemblage of Light.'"

Recent Tablet revealed by Abdul-Baha for Abdul-Ali Sanford Kinney after his departure:

For Abdul-Ali Sanford Kinney—Upon him be Baha-el-Abba!

He Is God!

O Thou divine Providence!

Sanford was a child of the Kingdom and, like unto a tender shrub, was in the utmost freshness and grace in the Abha Paradise. He has ascended to the world of the Kingdom, that in the everlasting rose-garden he may grow and thrive on the banks of the river of Everlasting Life and may blossom and attain fruition.

O Thou divine Providence! Rear him by the outpouring of the cloud of mercy and nourish him through the heat of the sun of pardon and of forgiveness. Stir him by the breeze of bounty and bestow patience and forbearance upon his kind father and mother, that they may not deplore his separation, and may rest assured in meeting their son in the everlasting kingdom. Thou art the Forgiver and the Compassionate!

(Signed) ABDUL-BAHA ABBAS.

(Haifa, Palestine, November 23, 1919. Brought by Mrs. Wm. H. Randall to Saffa and Vaffa Kinney.)

PHILIP BURNETT

At the request of his wife, we are sending you news of the passing away of Philip Burnett, December 26th, 1919, at Philadelphia. *Jessie Revell.*

MIRZA HAJI NIAZ

This servant of God and of Abdul-Baha passed peacefully into the Kingdom of the Supreme One, Dec. 5, 1919, at Cairo, Egypt, after a brief illness. Born in Persia, an early follower of BAHA'O'LLAH, to whom his whole life was devoted in loyal service. In his younger days he traveled quite extensively. His great love and devotion to the Center of the Covenant made him a joyful servant in this Glorious Cause. Though he lived to be a very old man, so old that no one knew his exact age, yet he kept strong and vigorous in body. This state of health, with his wonderful faith and love for the Bahai Movement and its followers, kept him young in spirit, always cheerful and smiling, that it was ever a great pleasure for the friends to meet him, and the younger Bahais were much attracted to him. He had lived in Cairo many years, and always he was in his accustomed place at the weekly Bahai Assembly. It was ever such a joy for me to meet him there, with his kindly grasp of the hand, and cheery words of welcome. He had seen all of the American believers who had ever been to Cairo, and he always remembered them all most affectionately, frequently inquiring of me of the different ones by name whom he had seen, and wishing me to send them his loving greetings whenever I wrote. You will all remember him who have seen him, as he was the oldest Bahai here, with a long white beard, and wearing a white turban, so that he approached in appearance the nearest of anyone to Abdul-Baha. We all shall greatly miss him. But we have loving memories of him, still feel his spiritual presence here with us, and rejoice with him upon his joyful entrance into the glorious Kingdom of God. *Elinor Hiscox.*

ABDUL-HOSSEIN DJAFFAROFF

We have lost one of our friends in Vladivostock, Russia. Abdul-Hossein Djaffaroff, the eldest son of Mirza Mehdy Reshty of Ishkabad, died January 23, 1920.

Mirza Hossein Touty.

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